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1. It is the object of this Work, to enable English Readers, unacquainted with the Greek Language, to enter with intelligence into the meaning, connection, and phraseology of the writings of the great Apostle.

2. The plan is as follows :

(1) Each Epistle will be prefaced by an Introduction, containing such information as may be gathered from Scripture itself as to the circumstances, design, and order of its composition.

(2) The Authorized English Version, without alteration of word or letter, occupies the foremost place in each page. It is printed in paragraphs, the verses being indicated in the margin ; and it is accompanied by a brief running comment, marking the chief changes of topic and subject.

(3) Beside it, in smaller type, is a Literal English Version, made from the original Greek, and almost without exception from the text of Tischendorf's 7th Edition (Leipsic, 1859). In this Version elegance has been intentionally sacrificed to exactness, and the English idiom disregarded for the Greek. A few brief notes beneath contain alternative renderings, by one degree less baldly literal than the Version to which they refer.

(4) A free Paraphrase stands below, in which it is attempted to express the sense and connection of the Epistle, without adhering to the form in which the inspired Author clothed it. Particles have been expanded, clauses interposed, and sentences supplied, wherever an ambiguity seemed to rest upon the sequence of thought or the connection of ideas.

(5) The Notes are necessarily of a mixed character, including both doctrinal explanation, and verbal illustration. After an anxious consideration of various possible interpretations, that only has been mentioned which was on the whole judged preferable; positive instruction, not controversial discussion, being the end steadily kept in view. Occasionally a brief word of application has been introduced, where this could be done without incurring the risk of tedious moralizing. The more important words have been traced through the Septuagint and the New Testament; especially where a variety of rendering in the Authorized Version has obscured the identity of the term employed in the original Greek.

3. In the arrangement of the Epistles for publication, the chronological order is adopted. Each Epistle will be issued separately, and as quickly as the heavy pressure of ordinary duties may be found to permit. The price of each Part will vary with the length; and the pages will be numbered continuously, so that eventually (if life be spared to finish it) the Work may be had in a complete form. A general Preface and Title-page will be added at the close of all.

THE FIRST EPISTLE TO THE

THESSALONIANS.

THE EPISTLES OF ST PAUL
FOR ENGLISH READERS.

BY

C. J. VAUGHAN, D.D.

VICAR OF DONCASTER.

I.

THE FIRST EPISTLE TO THE THESSALONIANS.

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INTRODUCTION.

THESALONICA was first visited by St Paul in the course of that second Apostolical journey of which we have the record in the 16th and two following Chapters of the Acts of the Apostles.

Starting from Antioch with Silas (Acts xv. 40), and receiving at Lystra or Derbe the additional companionship of Timotheus (xvi. 4), he found his way, after many wanderings, guided from point to point by the intimations of the Holy Spirit (xvi. 6, 7), to Troas, on the extreme margin of Asia. Joined there by St Luke (xvi. 10) his future biographer, he crossed for the first time into Europe; landing at Neapolis, and proceeding from thence to Philippi (xvi. 11, 12).

After the well-known incidents of this his first residence at Philippi, he left St Luke there (xvii. 1), possibly in charge of the new congregation, until that later visit, some seven years afterwards, when he *sailed away from Philippi* in his company (xx. 6), towards those scenes of distress and suffering amidst which the inspired history of his life leaves him in his first imprisonment at Rome.

Meanwhile, accompanied still by Silas and Timotheus, he passes from Philippi, through Amphipolis and Apollonia, to the important city of Thessalonica,

which contained (unlike Philippi) a regular synagogue; designated in the history as *the synagogue*, that is, as we may suppose, the chief and central synagogue of that whole district of Macedonia.

The brief narrative of his stay at Thessalonica is this.

And Paul, as his manner was, went in unto them, visited the Jews there assembled for worship, and three sabbath days reasoned with them out of the Scriptures; opening and alleging, that Christ, the expected Messiah, must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them before the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also: whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security from Jason and the rest, they let them go. And the brethren immediately sent away Paul

and Silas, and, as it appears from the 14th verse, *Timotheus also, by night unto Berea* (Acts xvii. 2—10).

A single circumstance of this first residence in Thessalonica is learnt incidentally from the Epistle to the Philippians. In acknowledging supplies received from Philippi during his imprisonment at Rome, St Paul carries back their thoughts across an interval of ten years, and reminds them of a similar kindness shown to him in the first days of their Christian profession. *Now ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica, so soon after my departure from among you, ye sent once and again unto my necessity* (Phil. iv. 15, 16).

The hostility of the Thessalonian Jews pursued St Paul to Berea. *When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people* (xvii. 13). Acting still upon his Master's precept, *When they persecute you in this city, flee ye into another* (Matt. x. 23), St Paul yielded to the pressure of circumstances and to the counsel of friends, and pursued his way to Athens (xvii. 14, 15). Silas and Timotheus, left behind now at Berea, receive from those who conducted St Paul to Athens a charge *to come to him with all speed. In the mean time he waits for them at Athens* (xvii. 16).

It is not, however, at Athens, but at Corinth, that the sacred historian relates their reunion with him. If they rejoined him at Athens, they were sent back from thence so speedily to Thessalonica, that the record of their temporary return to him has slipped out of the narrative. It may be that, when St Paul says in the Epistle, *We thought it good to be left at Athens alone, and sent Timotheus to establish you, and to comfort you concerning your faith* (1 Thess. iii. 1, 2), he describes a mission, not by word of mouth, but by message or letter, which rather delayed their coming than sent them back. At all events, it is when he is already established at Corinth, abiding with his new friends Aquila and Priscilla, and working with them at their common trade, that Silas and Timotheus arrive from Macedonia (Acts xviii. 5), bringing with them that report of the stability and consistency of the infant Church of Thessalonica, which both gave energy to his work at Corinth (*Paul was pressed in the spirit; or rather, constrained by the word: like the prophet of old, he felt the word of God in his heart as a burning fire, so that he was weary with forbearing, and could not stay, Jer. xx. 9*), and also drew from him that letter of inspired counsel and comfort which is now, under God's blessing, to be illustrated and explained.

It is an Epistle full of consolation. We conceive it written, not upon a pre-arranged or formal plan, but out of the fulness of a heart rejoicing

in the grace given to his readers, and pervaded in every thought and feeling by the presence and influence of the indwelling Spirit.

Yet, though not formal, it is not incoherent.

Beginning, as ever, with a word of kindly and Christian greeting, he gives thanks in the recollection of what he had himself witnessed of their faith and love and hope. He gathers from that remembrance the assurance of the good purpose of God towards them. Their example had become a gospel. All Macedonia and Achaia had heard of their great change. The way of the Evangelist had been prepared by the tidings. It was known without his telling, what the Gospel of Christ was in both its parts; in its doctrine and in its expectation (chap. i. 1—10). He goes back to the thought of his stay among them. They knew what his teaching had been, and what his life: how sincere the one; how pure, how devoted, and how laborious the other. He thanks God for the blessing granted to this twofold influence. They had listened, they had obeyed, and they had patiently suffered for the truth's sake (chap. ii. 1—16). Great had been his sorrow in leaving them, great his desire to return. Once and again had he purposed it, but was let hitherto. At last anxiety became intolerable, and he had sent Timotheus in his stead. The report of their condition, brought by his friend, had filled him with joy. How can he thank God as he would for such consolation? May He grant a speedy

reunion, and at all events a blessed assurance in the great day (chap. ii. 17—iii. 13). Let them, to this end, walk watchfully in Christ's way. In particular, let them keep themselves pure. Let them live a quiet and diligent life in all love and honesty (chap. iv. 1—12). There was one subject on which he would correct a misapprehension: the condition and prospect of the Christian dead. They must not allow themselves to doubt the place, the sure and foremost place, of them that are asleep, in all the glories of the promised Advent. The time, indeed, of that great event is veiled from human knowledge; but not on that account can it come suddenly upon the watchful (chap. iv. 13—v. 11). Various precepts of divine wisdom close the letter: let them cultivate subordination, charity, a spirit of joy, of prayer, of thankfulness, a watchful use (in themselves and in others) of the Spirit's gifts and graces; and may God, the faithful God, keep them His for ever. Let them remember him in prayer, accept and communicate his greeting, and listen diligently to his Apostolical admonitions (chap. v. 12—28).

Such is St Paul's first Epistle to the Churches. Let us read it as forming, by his own clear intimation (chap. v. 27), a portion of that gradually completed Volume of Inspiration, which, whether in its earlier or its later utterances, is designed and is *able to make men wise unto salvation* THROUGH FAITH WHICH IS IN CHRIST JESUS.

THE FIRST EPISTLE TO THE THESSALONIANS.

PAUL and Silvanus and Timotheus to I PAUL, and Silvanus, and Timotheus, unto the church CHAP. I.

We, your Evangelists, writing in the Spirit of our common God and

I. I. *Silvanus*] Or Silas; the latter being the form of his name in the Acts, the former in the Epistles. He is first mentioned in the Acts as accompanying Paul and Barnabas (with Judas surnamed Barsabas) from Jerusalem to Antioch, in charge of the circular letter on the subject of the freedom of the Gentiles from the ceremonial Law (Acts xv. 22, &c.). He is there called a *chief* (or *leading*) *man among the brethren*; and in a later verse a *prophet* (*Judas and Silas, being prophets also themselves*), that is, a person endowed with that supernatural gift of inspired exhortation, of which we shall read again in the close of this Epistle (v. 20). After completing his mission, Silas remained at Antioch (Acts xv. 34); and from thence accompanied St Paul on his second Apostolical journey (xv. 40), first through Syria and Cilicia (xv. 41); afterwards, joined by Timotheus, throughout Phrygia and Galatia (xvi. 1, 6); thence, joined also by St Luke, into Macedonia (xvi. 10), where he shared St Paul's imprisonment at Philippi (xvi. 19, 25, 29), and afterwards accompanied him to Thessa-

lonica (xvii. 1, 4), and to Berea (xvii. 10). There he remained, with Timotheus, on St Paul's hurried departure (xvii. 14). From Athens St Paul sent word to Silas and Timotheus to rejoin him with all speed (xvii. 15), evidently at Athens (xvii. 16). Whether they did so, and were sent back into Macedonia; or whether their arrival at Corinth from Macedonia (xviii. 5) was their first reunion with St Paul; is a question of some difficulty in connection with a passage in this Epistle (iii. 1, 2). After this the name of Silas does not again occur in the Acts. He is associated with Paul and Timotheus in the opening salutation of the two Epistles to the Thessalonians (1 Thess. i. 1, 2 Thess. i. 1), written from Corinth during the visit described in Acts xviii. In the 2nd Epistle to the Corinthians he is mentioned as having *preached the Son of God, Jesus Christ, among them*, with Paul and Timotheus (2 Cor. i. 19). A Silvanus, not improbably the same person, is mentioned as the bearer of St Peter's first Epistle (1 Pet. v. 12), *By Silvanus, our faithful brother, as I reckon him, I have written unto you briefly.*

CHAP. of the Thessalonians *which is* the congregation of Thes-
 I. in God the Father and *in the* salonians, in God the

Saviour, wish you all blessing and peace.

Beyond these notices of him, Scripture is silent.

Timotheus] Of Derbe or Lystra in Lycaonia (Acts xvi. 1): the notice in Acts xx. 4 might seem rather to imply the former, but is not conclusive. His mother was a Jewish believer, though his father was a Gentile: his circumcision therefore (xvi. 3) was no departure from St Paul's principle (Gal. ii. 3), and was a matter of necessity with a view to usefulness among the Jews; *for they knew all that his father was a Greek* (Acts xvi. 3). His history is nearly that of Silas, from this point, until the visit to Corinth described in Acts xviii. 5. He is found with St Paul in his long stay at Ephesus (xix. 22), and may probably have accompanied him throughout the interval. He was sent on from Ephesus into Macedonia (xix. 22), and to Corinth (1 Cor. iv. 17, xvi. 10), but had rejoined St Paul before he wrote the 2nd Epistle to the Corinthians from Macedonia (Acts xx. 2, 2 Cor. i. 1), and was with him at Corinth when he wrote the Epistle to the Romans (Acts xx. 3, Rom. xvi. 21). He accompanied him from Corinth into Asia (Acts xx. 4); and though not again mentioned in the Acts, is found still with him during his first imprisonment at Rome (Col. i. 1, Philem. 1, Phil. i. 1). In the Epistle to the Philippians St Paul expresses the hope of *sending Timotheus shortly to them*, for satisfaction as to their welfare (Phil. ii. 19, 23). The 1st Epistle to Timotheus represents him as left at Ephesus on some occasion subsequent to St Paul's release (1 Tim. i. 3), to take the oversight of the Church there, in reference especially to the offices of Church organization, discipline, correction of doctrine, and ordination (1 Tim. throughout). The special personal notices of Timotheus in that Epistle indicate a person still comparatively young (iv. 12), and of feeble health (v. 23). It is fanciful to infer anything of constitutional timidity, still more of culpable indolence, from the earnest exhortations of his friend and master to fidelity and courage. The 2nd Epistle addressed to him, during St Paul's second

imprisonment at Rome, and in the near prospect of martyrdom (2 Tim. iv. 6), contains no express mention of his abode, but summons him to join St Paul *shortly* (iv. 9), *before winter* (iv. 21); and desires him to bring with him certain things *left at Troas* (iv. 13); a charge consistent (at least) with his being then still at Ephesus. The Epistle to the Hebrews alludes to an imprisonment and liberation of Timotheus (xiii. 23), and an intended visit, in company with the writer of that Epistle, to the Hebrew Christians addressed. But the uncertainty of date and authorship renders that allusion indecisive as to the chronology of his life. His disinterested, dutiful, and devoted character is strongly and beautifully drawn by St Paul himself in the Epistle to the Philippians (ii. 19—22).

To the Church] The word denotes an *assembly or congregation*; a meeting of persons *called out* from among others by the summons of a herald. It is constantly used in the Septuagint Version of the Old Testament for the national community of Israel (*congregation of Israel, congregation of the Lord, elders of the congregation, tabernacle of the congregation, &c.*), from which were excluded permanently all aliens not incorporated into Israel by circumcision, and temporarily all labouring under any ceremonial defilement. The word occurs three times in the first Gospel, where our Lord adopts it as the designation of the whole body of His disciples (Matt. xvi. 18, *On this rock I will build my church*; xviii. 17, *Tell it unto the church...If he neglect to hear the church, &c.*). In the Acts and Epistles it is of constant occurrence, sometimes for the Universal Church, and sometimes (as here) for the Christian community in any particular place. It is that *blessed company of all faithful people* (Communion Service) which is summoned by the call of the Gospel out of a *world lying in wickedness* (1 John v. 19), to form a community of holy persons *showing forth the praises of Him who hath called them out of darkness into his marvellous light* (1 Pet. ii. 9).

Father and the Lord Jesus Christ: Grace to you and peace.

Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

CHAP.
I.
Grace to
you and
peace.

We thank God always concerning you all, making mention of you at the time of¹ our prayers, unceasingly remembering your work of faith, and toil of love, and patience of hope of² our Lord Jesus Christ, before God our Father; knowing, brethren beloved by God,

2 We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; 4 knowing, brethren beloved,

We thank
God for
you,

assured of
His love to-
wards you,

¹ on the occasion of; when we pray.

² in.

Your name is ever on our lips in prayer; and every prayer for you is a thanksgiving, when we remember the proofs, as we lately witnessed them, of the sincerity and earnestness of your Christian profession; how your faith was a working faith, your love a laborious love, your hope in Christ a patient hope, in the sight of Him who tries the heart and judges the life. By these signs we read with a sure confidence God's love towards you and

Christ sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors, by whose labour and ministry He gathered together a great flock in all the parts of the world, to set forth the eternal praise of Thy holy Name (Ordering of Priests).

[Of the Thessalonians] See Introduction.

[Which is in God] The words *which* is should be omitted. St Paul describes himself as writing *in God and in Christ*; in God *because* in Christ; included and incorporated in Christ (in whom *dwelleth all the fulness of the Godhead bodily*, Col. ii. 9), and doing all things (more especially such an act of Apostleship) in virtue and in the exercise of that union.

[Grace...and peace] *Grace* is *free favour*; the opposite of *debt* (Rom. iv. 4). But since the favour of God is never an idle feeling, but an active expression of love, *grace* becomes *blessing*, and *peace* is a calm mind in the sense of it.

[From God our Father] These and the following words of the salutation are omitted in the revised text. They have been apparently inserted from the corresponding passage in the 2nd Epistle to the Thessalonians and in other Epistles.

3. *Remembering*] The word implies that the result described had been witnessed by St Paul himself, and not learned from Timotheus. It is a remarkable example of the rapidity of a genuine work of grace. The account of St Paul's visit to Thessalonica (the only one yet paid) speaks but of *three sabbath days* (Acts xvii. 2); and without asserting that this was the whole length of his stay, the history evidently indicates but a brief extension of it beyond. Yet that short time was enough to have produced all those fruits of the Spirit which St Paul here recounts. Who has not known some example in real life, of an almost equally rapid transformation growing out of a new conviction?

[In the sight of God] The work was true and heart-deep. God, the searcher of hearts, witnessed its reality.

[God and our Father] The Greek idiom expresses clearly, *Him who is God and our Father*; that Person who unites in Himself the two characteristics that He is at once God and our Father. The English idiom omits *and*, and says, *God our Father*.

4. *Knowing*] The words of *God* should

CHAP. I.
 your election of God. For our 5
 gospel came not unto you in
 word only, but also in power,
 and in the Holy Ghost, and in
 much assurance; as ye know
 what manner of men we were
 among you for your sake. And 6
 ye became followers of us, and

by the suc-
 cess of the
 Gospel a-
 mong you,

the selection of you, that
 our Gospel became¹ not
 unto you in word only, but
 also in power, and in the
 Holy Spirit, and in much
 conviction; even as ye
 know what manner of
 men we became² among
 you for your sake. And
 ye became imitators of us

¹ presented itself.

² proved ourselves.

God's choice of you. He set His seal to our work among you, making our Gospel no mere word of human eloquence or wisdom, but a power, proving itself by signs following, attested by the Divine Spirit alike in His gifts and in His graces, and working in the hearts of the hearers an irresistible conviction of its truth and of its authority. And you know that the lives

follow (as in the margin of the Authorized Version) *beloved* and not *election*. The sense is not altered. St Paul infers their choice or selection as God's true people from the effect wrought in them by means of the Gospel. The exact parallel is 2 Thess. ii. 13, 14: *We are bound to give thanks alway to God for you, brethren beloved of the Lord (God), because God chose you from the beginning unto salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.* The (1) secret original choice is shown in due time by (2) the call of the Gospel, followed by (3) belief of the truth and sanctification of the Spirit, all tending to (4) that final glory which shall be *the manifestation of the sons of God* (Rom. viii. 19). Thus Rom. viii. 30, *Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.* See also Eph. i. 11, 13, 14, 1 Pet. i. 2. God's election is an inference from His call in the Gospel and from the fruits of His Spirit.

5. *For our gospel*] The form of expression is that of chap. ii. 1, *Yourselves know our entrance in unto you, that it was not in vain.* Here *knowing the selection of you, that our Gospel became not unto you in word only, &c.* The Divine choice or selection is wrought out in making the Gospel powerful to the object of that selection.

Came not in word only] Presented itself among you, *not in (through, or on the ground of) the word only* of a human preacher however eloquent or persuasive; *but in (through, or on the ground of) a Divine power* accompanying the word by miraculous signs following, *and in (through) a Holy and Divine Spirit* communicating His supernatural gifts and His inward influences to the hearts of those who believe, *and in (through) a fulness of conviction* on the part of those to whom it offered itself that it was in deed and in truth the word of God. Thus 1 Cor. ii. 4, 5, *My speech and my preaching was not with (literally, as here, in) enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.*

As ye know] The above proofs of the truth of the Gospel were in full accord with our own life and conduct among you. There was *no offence given in anything* (2 Cor. vi. 3), such as might cause the *ministry to be blamed*, or contradict the word spoken. The example was of a piece with the doctrine.

For your sake] That we might win you to the truth. That we might help and not hinder you in your acceptance of the Gospel.

6. *Followers*] *Imitators* is the exact word; as in ii. 14, 1 Cor. iv. 16, xi. 1, *Be ye imitators of me, even as I also am of Christ*; Eph. v. 1, Heb. vi. 12, 1 Pet. iii.

and of the Lord, after accepting the word, amidst much distress, with joy of the Holy Spirit; so that ye became a pattern to all who believe in Macedonia and in Achaia: for from you hath been sounded forth the word of the Lord not only in Macedonia and Achaia, but in every place your faith toward God hath come forth, so that we have no need to utter anything; for they themselves report concerning

of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything. For they themselves shew of us what manner of en-

CHAP.
I.
and by its
fruits in
your life,

which have
made you
in turn a
Gospel to
others;

of its heralds suited and harmonized with the proclamation. You saw what we were, and you learned to imitate that example which we ourselves had derived from Christ. Your outward circumstances were full of trial; but you found in the Gospel, and in the inward presence of the Holy Spirit revealed by the Gospel, a joy more than counterbalancing them: and it has been your happiness to become an example, more powerful than any preaching, to whole districts and regions around. From Thessalonica a voice has gone forth throughout Macedonia and Achaia, almost superseding the

13. The verb *follow* should be rendered *imitate* in 2 Thess. iii. 7, 9, Heb. xiii. 7, 3 John 11.

In much affliction] Arising from the persecution of the unbelieving Jews. See Acts xvii. 5, &c.

7. *Ensamples*] Literally, a pattern. The word properly denotes a thing formed by striking; whether (1) a mark or impression, as John xx. 25, *The print of the nails*; or (2) a form or figure, as Acts vii. 43, *Figures which ye made to worship them*. Hence a model, pattern, or likeness; as Acts vii. 44, *According to the fashion which he had seen*; and metaphorically, Phil. iii. 17, *As ye have us for an ensample*; 1 Tim. iv. 12, *Be thou an example of the believers*; 1 Pet. v. 3, *Being ensamples to the flock*; Rom. v. 14, *Who is the figure of Him that was to come*; Rom. vi. 17, *That form of doctrine which was delivered you*; 1 Cor. x. 6, *Now these things were our examples*.

8. *For from you*] In all times the Gospel has been diffused from centres: the

establishment of true religion in a great city secures its communication to the district around.

Sounded out] Literally, *has been sounded (or echoed) forth*. The word is used in Ecclus. xl. 13, with the addition, *like a great thunder in rain*.

Is spread abroad] Literally, *has come forth*. The same word is used in Matt. ix. 26, *The fame hereof went abroad into all that land*; Mark i. 28, *His fame spread abroad throughout all the region*, &c.; Rom. x. 18 (from the Septuagint Version of Psalm xix. 4), *Their sound went into all the earth*, &c.

To speak any thing] whether in (1) attestation of our commission, (2) explanation of our object, or (3) proof of our Gospel.

9. *For they*] The people of other places and districts which we visit.

Themselves] Without waiting for testimony.

What manner of entering in] (1) What we taught, (2) how we lived, and (3) how you received us.

CHAP. I. tering in we had unto you, and
 I. how ye turned to God from idols
 a Gospel in both its parts. to serve the living and true God;
 and to wait for his Son from 10
 heaven, whom he raised from
 the dead, even Jesus, which de-

us what manner of entrance we had to you, and how ye turned to God from your idols, to serve a God living and real, and to await His Son out of the heavens, whom He raised out of¹

¹ from among.

work of the evangelist: wherever we go, men can tell us the story of our visit to you and of its consequences; a senseless idolatry exchanged for the service of a true and living God, and for a personal and practical expectation of the return from heaven of a Saviour once dead, now risen, in whom we have deliverance alike from the reality and the apprehension of a coming wrath.

Ye turned] In Isaiah vi. 10, the Authorized Version uses the word *convert* in this sense. *Lest they see with their eyes...and convert, and be healed.* In the repeated quotations of the same passage in the New Testament, the passive form, *be converted* is employed in our Version, even where the original Greek (as the Septuagint Version of Isaiah vi. 10) has the active. Compare Matt. xiii. 15, Mark iv. 12, Acts xxviii. 27. In Acts xxvi. 18, where our Version gives *to open their eyes, [and] to turn [them] from darkness to light*, the more correct rendering would probably be, *that they may turn*, the form of the verb being the same as here and in the passages above quoted. Add Luke xxii. 32, Acts iii. 19, ix. 35, xi. 21, xv. 19. Thus the Scriptural idea of conversion is that resolute and decisive act of the will, by which a sinner, whose *heart is opened to attend to the Gospel* (Acts xvi. 14), forms and acts upon the determination of the Prodigal Son, *I will arise and go to my Father* (Luke xv. 18), turns his back upon all sin, and sets himself to be God's wholly by a willing self-consecration. How different from some popular conceptions of the word!

From idols] It appears then that there was a predominance of Gentiles in the Church of Thessalonica. The history in the Acts describes only a ministry among the Jews and proselytes (xvii. 1-4); and this was St Paul's first care in every place. That in Thessalonica, as elsewhere, St Paul addressed himself afterwards, and with more success, to the Gentile population, is

both clearly implied in the Epistle, and in no way contradicted by the silence of the history. See Acts xiii. 46, xviii. 6, xxviii. 28.

To serve...and to wait for] A summary of the Christian life in all times; *service*, and *expectation*. The loss or disparagement of either has been in all times the cause of injury to the Church. The one, by itself, degenerates into a dry routine of duty; the other into excitement, dreaminess, and indolent sentiment. The two together make up that life of practical piety which is the true end and chief glory of the Gospel. Titus ii. 12, 13, (1) *Live soberly, righteously, and godly, in this present world;* (2) *looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*

The living] The same contrast between the lifeless nothingness of idols and the vivid vitality of God is found in St Paul's address to the heathen population of Lystra, Acts xiv. 15, *That ye should turn from these vanities unto the living God, who made heaven, and earth, and the sea, and all things that are therein.* Compare Psalm cxv. 3-8.

And true God] The form of the word is not that which denotes *veracity*, but *veritableness*: *genuine, real*, as opposed to *spurious* or *counterfeit*. Thus it is the form used to indicate the real God, in contradistinction to any rival or substitute, in John xvii. 3, 1 John v. 20.

10. *And to wait for his Son*] Phil. iii. 20, *Our conversation is in heaven;*

the dead, Jesus who rescueth us from the wrath that cometh.

For ye yourselves know, brethren, our entrance to you, that it hath not become¹ vain; but after suffering before and being outraged, even as ye know, in Philippi, we were free-spoken in our God to utter to you the Gospel of

¹ proved.

livered us from the wrath to come.

I For yourselves, brethren, know our entrance in unto you, 2 that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with

CHAP. I.
CHAP. II.
Our visit to you was marked by courage,

I need not remind you of that visit. You know now its results. And you remember also its circumstances. We came to you from Philippi; and you bear us witness that the shame and suffering there undergone abated not either the courage or the earnestness with which we proclaimed to you

from whence also we look for the Saviour, the Lord Jesus Christ; Heb. ix. 28, Unto them that look for Him shall He appear the second time without sin unto salvation.

Delivered] Rather, *delivereth*. The result is sure, but the accomplishment is not yet. The death and resurrection of Christ secured the deliverance; but intercession and sanctification are necessary to its individual efficacy; and only *the redemption of the body* (Rom. viii. 23) by resurrection will complete and crown it. Thus the three phrases are equally Scriptural, (1) *Christ saved*, (2) *Christ saves*, (3) *Christ will save*. Compare (1) Rom. viii. 24, Eph. ii. 5, 2 Tim. i. 9. (2) 1 Cor. i. 18, xv. 2. (3) Matt. xxiv. 13, Mark xiii. 13, Phil. ii. 12, 2 Tim. ii. 10, Heb. ix. 28, 1 Pet. i. 5. In brief Christ is called *the Deliverer*, literally (as here) *He who delivereth*, in Rom. xi. 26 (quoted from the Septuagint Version of Isaiah lix. 20).

The wrath to come] Zeph. ii. 2, *Before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you*. Then in the preaching of John the Baptist, Matt. iii. 7, Luke iii. 7, *Who hath warned you to flee from the wrath to come?* Explained in Rom. i. 18, *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; Eph. v. 6, Because of these things cometh the wrath of God upon*

the children of disobedience; Col. iii. 6, Rev. vi. 16, 17, Hide us from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?

II. 1. *For]* The connection is, *And well may they do so; well may this be the report of your faith; for you know that it is true.*

Was not in vain] Rather, *hath not become* (or *proved to be*) *vain*. Our visit to you has had consequences.

2. *But even after]* The train of thought seems to be this: *Our visit to you would have been fruitless, and would have deserved to be so, if we had allowed persecution, elsewhere experienced, to damp our energies or to dispirit our hopes. But it was not so. We came to you from a place where we had severely suffered; but we were nothing daunted, and God gave us His blessing.*

Shamefully entreated] *Outraged; treated with violence and insult*. With especial reference to the *beating with rods* (2 Cor. xi. 25), the *many stripes laid upon them* (Acts xvi. 22, 23), which preceded their incarceration.

As ye know] By our report while the events were recent, and by those marks of violence, those *marks of the Lord Jesus* (Gal. vi. 17), which were still upon us when we came to you.

We were bold] Properly, *we were free-*

CHAP. much contention. For our ex- 3
 II. hortation was not of deceit, nor
sincerity, of uncleanness, nor in guile; but 4
 as we were allowed of God to be
 put in trust with the gospel, even
 so we speak; not as pleasing
 men, but God, which trieth our

God in¹ much conflict.
 For our exhortation is not
 out of perversion nor out of
 impurity, nor in guile;
 but even as we have been
 approved by God to be
 entrusted with the Gospel,
 so we utter it, not as pleas-
 ing men, but God who

¹ amidst.

our Gospel. And why indeed should it? Ours was no fraudulent scheme, no impure design, no message of guile or hypocrisy, such as might shrink from exposure or faint under opposition: we regard our Gospel as a sacred trust, committed to us by the grace of God, and demanding an entire superiority to every consideration save that of God's judgment and God's ap-

spoken; open and frank of speech. The verb (here used) occurs seven times in the Acts (ix. 27, 28, xiii. 46, xiv. 3, xviii. 26, xix. 8, xxvi. 26); also Eph. vi. 20.

In our God] As persons included in God by virtue of union with Christ. So ch. i. 1, *In God the Father, &c.* See the note on that verse.

With much contention] Literally, *in* (or *amidst*) *much struggle* (or *conflict*). The word rendered *contention* here is variously translated elsewhere: *conflict* (Phil. i. 30, Col. ii. 1); *fight* (1 Tim. vi. 12, 2 Tim. iv. 7); *race* (Heb. xii. 1). The leading idea is strenuous effort, whether it be shown in (1) contending for a prize, (2) struggling against difficulties, (3) enduring distress or persecution, or (4) persevering in prayer (like the *wrestling* of Gen. xxxii. 24, &c.) amidst great discouragements. Here the sense is that of (2) and (3) above.

3. *For*] A reason for this boldness. *We might well speak frankly; for we had no inward misgivings, arising out of a consciousness of base motives, to tie our tongues or undermine our fortitude.*

Not of] *Not out of*, as its source and spring.

Deceit] The word is literally *wandering* or *error*: but it is used in Scripture for that sort of delusion which is at once wilful, immoral, and corrupting. Compare, for example, Rom. i. 27, 2 Pet. ii. 18, iii. 17, Jude 11.

Not of...nor in] The first two (*perversion* and *impurity*) are *motives* for false teaching; a deceived heart desiring to deceive, and a corrupt heart desiring to cor-

rupt: the third (*guile*) is a *mode of exercising* this evil influence, by *walking in craftiness* (2 Cor. iv. 2) and disguising the real motive under a show of zeal or love.

4. *Allowed*] The old English word for *approved*. The Greek verb thus rendered is used both for (1) *proving* and (2) (the result of that process) *approving*. Thus (1) chap. v. 21, *Prove all things*; Luke xiv. 19, *I go to prove them*; 1 Cor. iii. 13, *The fire shall try every man's work*; xi. 28, *Let a man examine himself*; Gal. vi. 4, *Let every man prove his own work*; 1 Pet. i. 7, *Gold...tried by fire*; 1 John iv. 1, *Try the spirits, whether they are of God*. (2) Rom. i. 28, *They did not like (approve) to retain God in their knowledge*; 1 Cor. xvi. 3, *Whomsoever ye shall approve by your letters*. The two senses are found in this verse: *allowed...trieth*: it is the same word.

To be put in trust with] Thus Rom. iii. 2, *Unto them were committed* (literally, *they were entrusted with*) *the oracles of God*; 1 Cor. ix. 17, *A dispensation of the Gospel is committed unto me* (*I have been entrusted with a stewardship*); Gal. ii. 7, 1 Tim. i. 11, *According to the glorious gospel of the blessed God, which was committed to my trust* (*with which I was entrusted*); Tit. i. 3, *Through preaching, which is committed unto me* (*through a proclamation, with which I was entrusted*). Moreover (1 Cor. ~~ii~~ 2) *it is required in stewards, that a man be found faithful* (*trustworthy*).

Not as pleasing men] Gal. i. 10, *If I yet pleased men, I should not be the servant of Christ*.

proveth our hearts. For neither did we ever become in¹ language of flattery, even as ye know; nor in¹ a pretext of² grasping, God is witness; nor³ seeking out of men glory, neither from you nor from others, though able to be burdensome as Apostles of Christ: but we became⁴ gentle in the midst of you, as if⁵ a nurse⁶ cherisheth her own

5 hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the 7 apostles of Christ. But we were gentle among you, even as a 8 nurse cherisheth her children: so being affectionately desirous of

CHAP.
II.

disinter-
estedness,

tenderness,

¹ fall into.

² for.

³ Supply, did we become, or fall into the habit of.

⁴ proved ourselves.

⁵ as if it were a nurse cherishing.

⁶ nursing mother.

proval. It was so with us among you. You can testify to our language, that we never flattered; and God knows our motive—that no selfishness or self-seeking lurked under a specious profession of disinterestedness: even that honour or that deference, which we might have claimed in right of Apostleship, we have everywhere foregone: ours was rather the spirit of a

5. For] The sense is, *We can appeal to you: this, which is our practice everywhere, was our course also with you: for, &c.*

A cloke of covetousness] Literally, a pretext of (for) grasping. We never fell into word or act designed to compass a selfish gain by fair professions. John xv. 22, But now they have no cloke for (concerning) their sin: it lies open to view without pretext or excuse.

Ye know... God is witness] Man could testify to the former, the absence of flattery: God alone to the latter, the absence of duplicity or hypocrisy.

6. Nor of men sought we glory] *We did not look to men as the source of that approval which is only worth anything when it comes from God. John v. 44, How can ye believe, which receive honour (glory) one of another, and seek not the honour (glory) that cometh from God only? We do seek for glory (Rom. ii. 7): but it is by patient continuance in well-doing; and it is not of you or of man's judgment (1 Cor. iv. 3), but of God alone.*

When we might have been burdensome] Literally, Being able to be in weight; that is, to lie as a weight upon you. Rev. ii. 24, I will put upon you none other burden (weight). It seems to denote here

all that self-assertion and parade of office which might have claimed at their hands both extraordinary deference and also pecuniary maintenance. 1 Cor. ix. 15, *But I have used none of these things; none of these privileges of Apostleship; namely, that they which preach the Gospel should live of the Gospel (ver. 14). 2 Cor. xii. 16, But be it so, I did not burden you; literally, I did not weigh you down: with evident reference to the subject of the foregoing verses, his refusal to accept at Corinth that maintenance to which he was entitled as an Apostle. In the passage before us we must add to this disinterestedness (referred to in verse 9) the idea also of a singular meekness of deportment (verses 7, 8) which would rather persuade than command.*

7. Cherisheth] The same word is used in the Septuagint Version of Leut. xxii. 6, for the fostering warmth of a bird sitting upon her eggs or young. *And the dam sitting (literally, warming) upon the young, or upon the eggs. Job xxxix. 14, The ostrich, which leaveth her eggs in the earth, and warmeth them in dust. Here it expresses the genial comforting warmth of the mother's bosom to which the child is closely pressed.*

8. Being affectionately desirous of] A

CHAP. you, we were willing to have im-
 II. parted unto you, not the gospel
 of God only, but also our own
 souls, because ye were dear unto
diligence, us. For ye remember, brethren,
 our labour and travail: for la-
 bouring night and day, because
 we would not be chargeable unto
 any of you, we preached unto
 you the gospel of God. Ye are ⁹
consistency: witnesses, and God *also*, how
 holily and justly and unblame-
 ably we behaved ourselves among
 you that believe: as ye know ¹⁰
¹¹

children; thus longing
 after you, we were well-
 pleased to impart to you
 not only the gospel of
 God, but even our own
 lives, because ye became
 to us beloved. For ye
 remember, brethren, our
 toil and labour: by night
 and by day working, with
 a view to not burdening
 any one of you, we pro-
 claimed unto¹ you the
 gospel of God. Ye are
 witnesses, and God, how
 holily and justly and
 blamelessly we became²
 to³ you who believe;

¹ among, in the hearing of.

² behaved ourselves.

³ in relation to.

gentle mother, yearning after you with tender affection, and willing to give life itself in the service of a beloved charge. Our own hands ministered among you to our necessities: day and night we laboured, that we might cost you nothing, but preach to you the Gospel of God freely. And God knows, and you know also, the integrity and purity of our conduct towards

single word, used only here (in the New Testament) and in the Septuagint Version of Job iii. 21, *Which long for death, but it cometh not.* It expresses here that earnest, spontaneous, yearning affection, which is the opposite of a merely official interest. *We seek not yours, but you.*

We were willing] The original word is stronger: *it was our pleasure and happiness to do so.* It is the verb used in Luke xii. 32, *It is your Father's good pleasure to give you the kingdom.* It occurs again in chap. iii. 1, *We thought it good to be left at Athens alone.*

Our own souls] Rather, *our own lives, daily offered upon the service of your faith* (Phil. ii. 17), and evermore exposed to the actual peril of a violent death. Rom. viii. 36, *As it is written, For Thy sake we are killed all the day long: we are accounted as sheep for the slaughter;* 1 Cor. xv. 31, *I die daily;* 2 Cor. iv. 11, *We which live are always delivered unto death for Jesus' sake.*

9. *Labouring*] 1 Cor. iv. 12, *And labour, working with our own hands;* ix.

6, *Have we not power to forbear working? 2 Thess. iii. 8, Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you.* See Acts xviii. 3, *Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.*

We would not be chargeable] See note on verse 6.

10. *Holily*] Towards God.

Justly] Towards man.

Unblameably] Above reproach or suspicion; having not only had a conscience void of offence toward God and toward men (Acts xxiv. 16), but having also taken care to abstain from all appearance of evil (1 Thess. v. 22), and to provide for honest things, not only in the sight of the Lord, but also in the sight of men (2 Cor. viii. 21).

Among] Properly, *in relation to.*

11. *As ye know*] The construction of the sentence is broken, as indicated in the Literal Version and note beneath it.

even as ye know how *we* treated each one of you,¹ as a father children of his own, encouraging you and comforting and appealing to *you*, to the end that ye might walk worthily of God who calleth you unto His own kingdom and glory.

how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

CHAP.
II.

¹ *The sentence is interrupted, and each one of you is left as an accusative case without a verb to govern it. Supply therefore, we treated or dealt with, to complete the sense.*

you: with a father's love we pressed upon you that only which was for your good—a life consistent with your calling; with the prospect before you, and with the grace which opens it.

Exhorted] The word expresses that *encouraging* or *cheering on* to duty which is the true Christian form of comfort. The verb and cognate substantive occur more than a hundred and thirty times in the New Testament; being found in every separate Book, except the Epistle to the Galatians and the writings of St John (to whom, however, the kindred form *Paraclete* is peculiar). Barnabas is called (Acts iv. 36) *the son of encouragement* (rather than *consolation*) as possessing in a high degree that spiritual gift, the power of Christian encouragement, which is at once so rare and so effective.

Comforted] This denotes the *soothing*, as the former word the *animating*, side of Christian encouragement. It occurs twice in John xi. (verses 19 and 31) in the simplest sense of *comforting*; and twice in this Epistle, here and in chap. v. 14 (*Comfort the feeble-minded*). Two forms of the cognate substantive are found; one denoting the *act* of comforting (1 Cor. xiv. 3), the other the *comfort given* (Phil. ii. 1).

Charged] Properly, *protested* or *asseverated*: three times used elsewhere by St Paul (Acts xx. 26, Gal. v. 3, Eph. iv. 17); the compound and strengthened form much more frequently. It expresses that sort of solemn appeal which is accompanied by calling others to witness the fact and the truth of the appeal.

12. *Would walk*] A figure used fifty times in the New Testament for the habitual conduct and daily life of man. It

conveys the two ideas of (1) *motion*: there is no standing still; (2) *circumscription*: it is a motion within limits; traversing the same space daily: a *walk*, not a *journey*.

Worthy of God] *In a manner worthy of Him whose we are*. We may bring honour or dishonour upon God Himself, as a son may reflect either credit or disgrace upon his father. Eph. iv. 1, *That ye walk worthy of the vocation wherewith ye are called*; Phil. i. 27, *Let your conversation be as it becometh (literally, Live worthily of) the Gospel of Christ*; Col. i. 10, *That ye might walk worthy of the Lord unto all pleasing*.

Who hath called you] Literally, *who calleth (is calling) you*. More often the Divine call is spoken of as a single summons, an invitation once given; as chap. iv. 7, 2 Thess. ii. 14. Here it is regarded as a reiterated sound, continued through the individual life. So chap. v. 24, *Faithful is He that calleth you*; Gal. v. 8, *This persuasion cometh not of Him that calleth you*.

His kingdom] Sometimes described as the *present* possession of a Christian; as Col. i. 13, *Who delivered us from the power of darkness, and translated us into the kingdom of His dear Son*. Sometimes as the *future* inheritance; as 2 Tim. iv. 18, *The Lord...will preserve me unto His heavenly kingdom*; 2 Pet. i. 11, *An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ*.

CHAP. For this cause also thank we 13
 II. God without ceasing, because,
and you heard, when ye received the word of
believed, God which ye heard of us, ye
 received *it not as* the word of
 men, but as it is in truth, the
 word of God, which effectually
 worketh also in you that believe.
obeyed, For ye, brethren, became fol- 14
 lowers of the churches of God
 which in Judæa are in Christ
 Jesus: for ye also have suffered
and for the truth's sake like things of your own country-

And for this cause we
 also thank God unceas-
 ingly, because, on re-
 ceiving a word of hearing
 from us of God, ye ac-
 cepted, not a word of
 men, but, even as it is
 truly, a word of God,
 which also worketh in
 you who believe. For ye
 became imitators, bre-
 thren, of the congrega-
 tions of God which are,
 in Judea, in Christ Jesus;
 because ye also suffered
 the same things by your

And how can we enough thank God for your response to this Gospel? Heard from man, it was yet God's word, and as such you accepted it. In you, received by faith, it wrought powerfully; and made you willing to imitate, not in doing only, but also in suffering, those older congregations which

And glory] *Glory is the effulgence of light.* Applied to a person, it is *the manifestation of excellence.* The Shechinah was the *glory of the Lord* in outward display. Whatever manifests God's character, whether in power, wisdom, or love, is called in Scripture His glory. John xi. 40, *Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?* When transferred to man, it denotes that condition of consummated and manifested perfection, both in character and in happiness, which God designs for them that love Him. Rom. viii. 18, *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;* that glory which is described in the following verse as *the manifestation (unveiling) of the sons of God.* At present their light has a veil over it: the removal of that veil is the *glory* to which they are called. *Waiting for the adoption, to wit, the redemption of our body* (Rom. viii. 23). *Christ in you, the hope of glory* (Col. i. 27).

13. *For this cause]* Explained below: because, &c.

We] Properly, *we also:* we as well as ye.

When ye received] Literally, *on receiving from us a word of hearing of* (belonging to, given by) *God.* The Gospel is de-

scribed as *a word of hearing,* to indicate its character as a message communicated by the living voice to living men: not a written letter, but a spoken word; a voice, not a table of stone. Thus Rom. x. 16, 17, *Lord, who hath believed our report* (literally, *the hearing of [from] us?*) *So then faith cometh by* (springs out of) *hearing, and hearing by means of the word* (utterance, command) *of God.* So the promise of Canaan (not the Law, but the promise given to Abraham) is described in Heb. iv. 2, as *the word preached,* or literally, *the word of the hearing.*

Ye received it] More correctly, *ye accepted.* It is a different word from that rendered *received* in the clause above, and expresses the admission into the heart, of that which was already heard with the ear. *We thank God, that ye not only received, but also accepted, what was in reality no mere word of man, but a word of God.*

Which effectually worketh] *Which* (word) is not only heard and accepted, but also operates, is effective, in you who believe. The same expression is used in Gal. v. 6, *faith working by love;* and in Eph. iii. 20, *the power (of God) which worketh in us.* The Gospel is not a dead thing, but one which lives and acts in those who believe.

14. *Followers]* See note on chap. i. 6.

own countrymen, even as they themselves also by the Jews, who killed both the Lord Jesus and the prophets, and drove us out, and please not God, and are adverse to all men, hindering us from speaking to the nations that they may be saved, to the end that they may fill up their own sins away. And the wrath came upon them unto completion.

But we, brethren, orphaned from you, for an

men, even as they have of the
 15 Jews: who both killed the Lord
 Jesus, and their own prophets,
 and have persecuted us; and
 they please not God, and are
 16 contrary to all men: forbidding
 us to speak to the Gentiles that
 they might be saved, to fill up
 their sins away: for the wrath
 is come upon them to the utter-
 most.

CHAP.
 II.
*patiently
 suffered.*

17 But we, brethren, being taken
 from you for a short time in

*Our early
 separation
 was pain-
 ful,*

have been exposed to the cruel persecutions of the Jews their countrymen; even of that blinded race, which, having killed the prophets and the Saviour Himself, now pursues its course, as the enemy of God and man, by obstructing our work everywhere as Apostles to the Gentiles; and thus obstinately seals upon itself that fearful judgment which the full cup of its iniquity has made at last inevitable.

Now we are torn from you; for a brief season, we trust; and certainly

15. *Who both killed*] Matt. xxiii. 37, *O Jerusalem, Jerusalem, thou that killest the prophets, &c.*

And have persecuted us] Luke xi. 49, *I will send them prophets and apostles, and some of them they shall slay and persecute.*

And they please not God] The negative in the original expresses, *and are such as not to please God*; are of a character displeasing to Him.

And are contrary to all men] Explained by the words which follow; *forbidding us, &c.*

16. *To fill up their sins*] *Hindering* the Gospel is an aggravation of *rejecting* the Gospel. By impeding its course in the world, the Jews were adding the last drop to the cup of their sins.

Always] Consistently through all time, throughout their whole history.

For] The correct reading gives *And*. As though it were, *And now, such being their obstinate persistence in evil, the wrath foretold by the Prophets and by the Lord Himself is sealed upon the na-*

tion irreversibly, and is as though it were already in course of execution. The cup of their iniquity is already full.

Is come] Literally, *came*. The tense represents the coming as a single event looked back upon: so sure is it, that it may be regarded as past and done. The verb used is the same as in Matt. xii. 28, *Then the kingdom of God is come (came, when I came) unto you*. It means properly to *anticipate, to come by anticipation*, and so (in a derived sense) *to arrive unimpeded, to arrive*.

To the uttermost] Properly, *to an end, to completion*. The same phrase occurs (in very different applications) in Matt. x. 22, xxiv. 13; Mark xiii. 13, *He that endureth unto the end*; Luke xviii. 5, *Lest by her continual coming she weary me*; literally, *by coming to completion*, that is, *perpetually*; John xiii. 1, *He loved them unto the end*.

17. *But we*] A return from the subject of the Jewish judgment. *To return to ourselves*.

Taken from you] Literally, *orphaned*

CHAP. II. presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come 18 unto you, even I Paul, once and again; but Satan hindered us. For what is our hope, or joy, or 19 crown of rejoicing? Are not even ye in the presence of our Lord

hour's season, in face not in heart, were the more exceedingly earnest to see your face in much desire. Wherefore we would to come to you, I Paul indeed, both once and twice, and Satan hindered us. For what is our hope, or joy, or wreath of triumph? or is it not even ye, before our Lord

not in spirit. Separation has but increased our longing for reunion. Once and again did I (Paul) project a visit to you; but some malign influence, which I can trace only to the arch-enemy, interposed to prevent it. A bitter disappointment: for you know what you are to me; what in the present—

from you. Severed from you as by a bereavement. The word orphan, which is restricted by common usage to the condition of children bereft of parents, is used more widely in Greek, even for parents bereft of children; which is the figure here.

For a short time] Properly, *for the season of an hour.* To soften to them the sorrow of the separation.

The more abundantly] Absence and distance only increased that affection which demands the sight of you.

18. *Wherefore]* Because of this desire.

Even I Paul] These words are added in the way of correction, and for the sake of strict truth. St Paul was probably alone, without Silas and Timotheus, when this anxiety about the Thessalonians thus showed itself. Writing, as throughout, in their joint names, he first says, *We would fain have come to you:* then he adds, *I Paul at least; for myself I can speak; my companions were not with me at the time of which I write.*

Once and again] These words may seem to belong closely to the words *I Paul at least*, rather than to the earlier.

But] Properly, *And.* Such was our will: and now what was the fact? We were hindered from acting upon it.

Satan hindered us] In the parallel passages, Rom. i. 13, xv. 22, he states the fact of a similar obstruction of his plans for visiting a congregation, without as-

cribing the impediment to any special agency. Doubtless in one sense the postponement was due to the hand of God, by whose direction all St Paul's journeys were minutely guided. See Acts xvi. 6, 7. But the same circumstance may be viewed in opposite lights: and inasmuch as St Paul's visit would have been productive both of comfort to himself and benefit to the Church, he does not hesitate to speak of its prevention as indicative of a sinister influence. Of any work which would have done good, it may be said with truth, if it be precluded, that *Satan hindered it.*

19. *For]* *A great trial, and a great loss: for you are everything to me.*

Joy or crown] Thus Phil. iv. 1, *Therefore, my brethren dearly beloved and longed for, my joy and crown.*

Crown] That wreath of leaves, olive or bay, pine or parsley, which rewarded the victor in the various games of Greece, is the emblem of that future joy and glory which the salvation of living men will be to the Apostle who has laboured for it. For the figure, see 1 Cor. ix. 25, *Now they do it to obtain a corruptible crown; but we an incorruptible;* 1 Pet. v. 4, *And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

Rejoicing] More correctly, *glorying or triumphing.* The word (with its cognate forms) occurs fifty or sixty times in St Paul's Epistles, and in its good sense, that of a Christian exultation, there *only* (if we

Jesus, at His coming?
For ye are our glory and
joy.

Wherefore, as no longer
enduring, we were well-
pleased to be left in
Athens alone; and sent
Timotheus, our brother
and fellow-labourer of
God in the Gospel of

20 Jesus Christ at his coming? For
ye are our glory and joy. CHAP.
II.

I Wherefore when we could
no longer forbear, we thought it
good to be left at Athens alone;
2 and sent Timotheus, our brother,
and minister of God, and our
CHAP.
III.
*and only
relieved by
the mission
of Timo-
theus,*

*my hope and joy; what in the future—the very crown of my Apostleship,
in the presence of our Lord Jesus, at His coming.*

*At length suspense became intolerable, and I preferred solitude in a
strange city to protracted anxiety concerning you. Timotheus visited you,*

include Heb. iii. 6). The Authorized Ver-
sion gives it variously as *boasting, glorying,
or rejoicing.*

*In the presence of our Lord] The
manifestation of the sons of God (Rom.
viii. 19) at the second coming of Christ will
set the seal of God to the work of those
who have been the means of their conver-
sion and edification. St Paul's joy in his
Churches will then first be complete. See
Col. i. 28, *Whom we preach, scarning
every man and teaching every man in all
wisdom; that we may present every man
perfect in Christ Jesus.**

*His coming] From Matt. xxiv. 3 (What
shall be the sign of Thy coming, and of
the end of the world?) onwards through
the Epistles, this is the regular expression
for the second Advent of Christ: His pre-
sence, His presenting Himself, His self-
presentation. Especially in these two
Epistles: see chap. iii. 13, iv. 15, v. 23,
2 Thess. ii. 1, 8.*

20. *Our glory] Our manifestation of
excellence: the proof that we came from
God, that we were faithful, that we did
not run in vain nor labour in vain (Phil.
ii. 16). The seal of my Apostleship are ye
in the Lord (1 Cor. ix. 2).*

III. 1. *Wherefore] Such being my
feeling towards you.*

*When we could no longer] Literally,
no longer enduring: but the form of
negative in the original implies, not the
fact only, but the view of the fact; the fact
as regarded in the mind of the writer. As
no longer enduring; since we could no
longer bear it. So in verse 5, *When I
could no longer forbear.**

*Forbear] Rather, bear, or endure.
Finding it impossible longer to endure
the anxiety which I felt concerning you.
The same word occurs in 1 Cor. ix. 12,
We suffer (bear) all things, lest we should
hinder the Gospel of Christ. In 1 Cor.
xiii. 7, it is doubtful whether the word
means (as it is rendered in the Authorized
Version) beareth all things, or (avoiding
a repetition of the same idea in a later
clause, endureth all things) covers, hides,
throws a veil over, all things, by a refusal
to notice that which is evil.*

*We] The plural pronoun is here re-
tained, as almost throughout the Epistle,
though the context shows that St Paul
alone is denoted by it.*

2. *And sent Timotheus] At first sight
it might appear evident that Timotheus
had come to St Paul at Athens, according
to the direction sent to him and Silas
(Acts xvii. 15), and was sent back by him
from Athens to Thessalonica. If so, the
history in the Acts is silent upon the sub-
ject. It is at Corinth that Silas and
Timotheus are said (Acts xviii. 5) to have
rejoined him, and there is no hint of a
former reunion. May not the expression,
I sent Timotheus, be understood of a
message desiring him to go; a message
directing him to go back from Berea to
Thessalonica before he followed St Paul
into Greece? In this way the history and
the Epistle are brought into exact con-
sistency.*

*And minister of God] The more cor-
rect text gives the condensed expression,
Our brother, and co-worker (fellow-
labourer) of God in the Gospel of Christ.*

CHAP.
III.

fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this

Christ, to the end that he might establish and encourage you in behalf of your faith, that no one be moved in¹ these distresses: for ye yourselves know that unto this we are appointed. For even when we were with you, we told forth to you that we are to be distressed, even as it also became², and ye know. For this cause I also, as no longer

¹ amidst.

² happened.

charged with a mission of confirmation and encouragement under the manifold trials to which your faith was exposed. He came to remind you that trouble is appointed for us, and to urge you to stand fast under it. We told you, when we were with you, that it must needs be that afflictions come: and you found it so. But none the less is it a trying discipline; and I

The phrase, however remarkable, has an exact parallel in 1 Cor. iii. 9, *For we are labourers together with God*; or literally, *we are God's co-workers*. The Gospel of Christ is God's charge: they who labour in it labour with God.

To establish you] It is the word used in the charge to St Peter, Luke xxii. 32, *And when thou art converted, strengthen (establish) thy brethren*. The agency employed is sometimes described as that of God Himself; as Rom. xvi. 25, *Now to Him that is of power to stablish you according to my Gospel... to God only wise be glory*, &c. sometimes as that of man; whether (1) the minister of God, as here; or (2) the man himself, as in James v. 8, *Be ye also patient; stablish your hearts*.

And to comfort you] Rather, *and to encourage you*. See note on chap. ii. 11, *Exhorted*.

3. *That no man*] The *purport* of the encouragement or exhortation to be given them by Timothy.

Be moved] The original word is remarkable, and not elsewhere found in Scripture. The sense however (as suggested even by the derivation) is not doubtful: *moved* or *shaken*. In the

Classical writers it is very differently employed: *to be fawned upon*, and so *courted, cheered, &c.*

Yourselves know] Acts xiv. 22, *Exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God*. 2 Tim. iii. 12, *Yea, and all that will live godly in Christ Jesus shall suffer persecution*.

We are appointed thereunto] Literally, *Unto this we are laid*. The same expression is used in Luke ii. 34, *This child is set for (appointed unto) the full and rising again of many in Israel*. Also Phil. i. 17, *Knowing that I am set for (appointed unto) the defence of the Gospel*.

4. *For verily, when*] Rather, *For even when; so early as the time when we were among you*.

Told you before] Or, *Told forth to you; told you plainly*.

That we should suffer] *That we are to be distressed; are destined, appointed, ordained, to be afflicted*. It is one part of the necessary discipline: *it must needs be*. The same phrase occurs, for example, in John vii. 39, *This spake He of the Spirit, which they that believe on Him should (were to) receive; &c.*

5. *For this cause when I*] Literally,

enduring, sent to the end that I might know your faith, lest by any means the tempter had tempted you and our toil should become¹ in vain. But Timotheus having just now come to us from you, and brought us good tidings of your faith and love, and that ye have a good recollection of us always, longing to see us even as we also to see you; for this cause we were encouraged, brethren, with regard to you, with regard to all our pressure and distress, by means of your faith; be-

¹ prove.

could not rest till I had satisfied myself that no assault and no craft of the tempter had made havoc of my work amongst you. That anxiety is now ended. Timotheus has just rejoined me; and he brings such tidings of your constancy both in faith and love, such assurance of your longing for that reunion with me which is my heart's desire also, that, amidst all the pressure of my daily distresses, I am cheered and invigorated by the thought of you,

For this cause I also; that is, I as well as you; I sharing your anxiety, and making your case my own.

Forbear] See note on verse 1, *Forbear*.

The tempter] So in Matt. iv. 3, *And when the tempter came to Him, he said.*

Have tempted...be in vain] The former is expressed as a probable past event: the latter as an uncertain result. Timotheus might probably find that they had been *tempted*: that they had *fallen*, was a contingent alternative, upon which depended the question whether St Paul's work would prove to have been in vain.

Our labour be in vain] Gal. iv. 11, *I am afraid of you, lest I have bestowed upon you labour in vain.* See Gal. ii. 2, *Lest by any means I should run, or had run, in vain*: Phil. ii. 16, *That I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

6. *But now*] Literally, *But just now*. The Epistle was written *shortly after* that arrival of Silas and Timotheus at Corinth

cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and
6 our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to
7 see you: therefore, brethren, we were comforted over you in all our affliction and distress by
8 your faith: for now we live, if ye

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III.

whose return has brought with it unspeakable joy.

from Macedonia, of which we read in Acts xviii. 5.

7. *In all our affliction*] The circumstances of St Paul's special condition, when he thus wrote, must be gathered from Acts xviii. 6, *And when they, the Jews of Corinth, opposed themselves, and blasphemed, &c.* But his life generally was one of great suffering, inward and outward. 1 Cor. xv. 31, *I die daily*. Compare Rom. viii. 36, 1 Cor. iv. 9, 2 Cor. iv. 7-12.

Affliction] The word properly expresses *necessity, compulsion, constraint*; and readily passes from this sense into that of *pressure, affliction, anguish*. In the latter sense, as here, see Luke xxi. 23, *For there shall be great distress in the land*; 1 Cor. vii. 26, *I suppose therefore that this is good for the present distress*; 2 Cor. vi. 4, xii. 10, *In necessities*.

8. *Now...if*] The expression implies, *So long and only so long as. My life (as to anything worth calling life) is syn-*

CHAP.
III.

stand fast in the Lord. For 9
what thanks can we render to
God again for you, for all the
joy wherewith we joy for your
sakes before our God; night and 10
day praying exceedingly that we
might see your face, and might
perfect that which is lacking in
your faith? Now God himself 11
and our Father, and our Lord
Jesus Christ, direct our way unto
you. And the Lord make you 12
to increase and abound in love
one toward another, and toward
all men, even as we do toward
you: to the end he may stablish 13
your hearts unblameable in holi-

cause now we live, if ye
stand fast in the Lord.
For what thanksgiving
can we repay to God con-
cerning you, with regard
to all the joy with which
we rejoice because of you
before our God, by night
and by day praying in ex-
ceeding measure to the
end that we may see your
face and complete the de-
ficiencies of your faith?
And may God Himself
our Father, and our Lord
Jesus, direct our way to
you. And may the Lord
make you increase and
abound in your love to-
wards each other and
towards all, even as we
also¹ towards you; to the
¹ Understand, abound in love.

in whose Christian stedfastness my very life is bound up. How indeed can I thank God as I ought for such consolation? My prayer is unceasing, by night and day, that I may be permitted to see once again with my own eyes the good work among you, and aid you in the acquisition of any Christian graces which may yet be lacking to you. May our Father and our Saviour grant this to us! and at all events, whether I come and see you or be absent, may He vouchsafe to you such an increase of mutual love and of universal

chronous with, and bounded by, your standing fast.

Stand fast in the Lord] Phil. iv. 1, *So stand fast in the Lord, my dearly beloved.*

9. *For]* *We were comforted, I say, over you, and that beyond expression: for what words of ours can tell out adequately our gratitude to God?*

Render to God again] Or *repay to God.* It is the question of Psalm cxvi. 12, *What shall I render unto the Lord for all His benefits toward me?*

10. *Exceedingly]* Literally, *more than superabundantly.* It is the same compound which is found in Eph. iii. 20, *Now unto Him that is able to do exceeding abundantly above all that we ask or think.*

Might see your face] Thus Rom. i. 11,

I long to see you, that I may impart unto you some spiritual gift, &c.

Perfect] The same word is used in Matt. iv. 21 and Mark i. 19, for *mending* the nets; and in Gal. vi. 1 for *restoring* an offender. Elsewhere, as in Luke vi. 40, 2 Cor. xiii. 11, 1 Pet. v. 10, in the more general sense of *completing* or *perfecting*.

11. *Now God Himself]* Rom. i. 10, *Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.* Also Rom. xv. 32.

And our Father] See note on chap. i. 3, *God and our Father.*

12. *And the Lord]* Jesus Christ.

13. *Stablish your hearts]* See note on verse 2, *To establish you.*

end that *He* may establish your hearts blameless in holiness before God our Father at the coming of our Lord Jesus with all His holy ones.

Further then, brethren, we ask and encourage you in the Lord Jesus, that, even as ye received from us how ye must walk and please God—even as also ye do walk—that, *I say*, ye may abound more. For ye

ness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. CHAP. III.

I Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. CHAP. IV.
Only stand fast in Gospel purity,
2 For ye know what command-

charity, that you may have confidence before Him who searches the heart, and stand complete in holiness at the day of Christ's coming in glory!

That this may be so, suffer yet, brethren, the word of exhortation. We told you, when we were with you, by the instruction and inspiration of our Lord Himself, what that life is which alone can please God. We would have you increase and go forward in that life. Remember, first and above

Before God] Not only in the sight of men, nor only in your own sight, but in that of Him who is *greater than our hearts and knoweth all things* (1 John iii. 20).

God, even our Father] The original expression is the same as in chap. i. 3, and in verse 11 above. *That Person who is at once God, and our Father.*

At the coming] Thus 1 John ii. 28, *That, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.*

With all His saints] Col. iii. 4, *When Christ, who is our life, shall appear, then shall ye also appear with Him in glory*; Jude 14, *Behold, the Lord cometh with ten thousands of His saints.*

IV. 1. *Furthermore*] Literally, *As a remaining thing*: marking an approach towards the conclusion of the Epistle, but not necessarily a very near approach. The exact expression here employed (both in form and sense) is only found, besides, in 2 Cor. xiii. 11, *Finally, brethren, farewell.*

Then] *In accordance with the above desires and prayers for you.*

By the Lord] Rather, *in the Lord*. The whole appeal is made *in Christ*; as

by one who is united to Him, and in virtue of that union. John xv. 4, 5, *Abide in me, and I in you... Without (apart from) me ye can do nothing.* Most of all did the Apostles remember this when they were actually doing Christ's work in the Churches.

That] The particle is twice repeated in the Greek, as in the Literal Version. *That, even as...that, I say, ye may, &c.*

As ye have received] Rather, *As ye received*; that is, when we were with you.

And to please God] That is, *And so to please God.* After these words is found in the revised text the clause, *even as also ye do walk*; added, in St Paul's manner, to prevent discouragement: as though he would say, *I do not mean that this is a new commandment: it is one which you have already received and are already obeying; only increase and go forward in that obedience.*

More and more] Simply, *more*; more than you have ever yet done.

2. *For*] *I say, As ye received when we were with you: for ye know, &c.*

Commandments] Properly, *announcements transmitted*, orders conveyed from

CHAP. IV. ments we gave you by the Lord Jesus. For this is the will of 3 God, *even* your sanctification, that ye should abstain from fornication: that every one of 4 you should know how to possess his vessel in sanctification and

know what charges we gave you through the Lord Jesus. For this is God's will, your consecration; that ye abstain from fornication; that each one of you know how to possess himself of his own vessel in conse-

all, the great duty of an entire holiness. Let nothing tempt you to think lightly of the sin of impurity. It is the business of every Christian to gain the mastery of his own body; to consecrate it wholly to God, and to treat it with the honour due to that which is thus dedicated. Leave to idolatrous

hand to hand; as, for example, the watchword, or word of command, passed along the ranks of an army. 1 Tim. i. 5, 18, *The end of the commandment, the Gospel of charge, is love, &c. This charge commit I unto thee, &c.* The word suggests that idea of oral transmission from teacher to teacher, and from teacher to taught, which is so characteristic of the first age of the Gospel, when as yet there was no Volume of the New Testament.

By the Lord Jesus] *By the instrumentality, that is, by the authority, of the Lord Jesus.*

3. *For]* *And you must give heed to these, and more especially to one of these; for there is a will not of man but of God concerned herein.*

This is the will of God] More exactly, *This is a will of God;* one of those things which He wills. So expressed as if to leave room for other exercises of the will of God in reference to other subjects or other offices of His universal government. Thus Acts xiii. 22, *A man after mine own heart, who shall do all my wills;* who shall execute *all the particulars of my will in all things.* Compare the Septuagint Version of Isaiah xlv. 28. In Eph. ii. 3, the same word is used, in the plural, to express *the desires (wills) of the flesh and of the mind.*

Your sanctification] Or, *your consecration;* your entire devotion and dedication to the will and service of God. In particular, *that ye present your bodies a living sacrifice, holy, acceptable unto God* (Rom. xii. 1). Compare Lev. xi. 44, *I am the Lord your God: ye shall therefore*

sanctify yourselves, and ye shall be holy; for I am holy.

That ye] The two clauses, *That ye abstain, &c. That each one of you, &c.* are parallel explanations and expansions of the briefer word *consecration.*

4. *Should know how]* *Should be acquainted (as it were) with the science of self-control and self-mastery in these things.*

To possess his vessel] The Greek word (in the tense here used) means not *to possess*, but *to acquire, to gain possession of, to possess himself of.* And this has led some to seek a strange meaning for the word *vessel* from its employment in 1 Pet. iii. 7, *Giving honour unto the wife, as unto the weaker vessel.* The figure is more truly explained from 2 Cor. iv. 7, *But we have this treasure, the light of Divine knowledge, in earthen vessels.* The *vessel* is the *body.* And the mastery of the body is here spoken of as a science requiring attainment. *That each one of you should know how to possess himself of (to gain possession of, mastery over) his own body.* It is a long process and a hard struggle to do this: St Paul himself found it so. 1 Cor. ix. 27, *I keep under (buffet) my body, and bring it into subjection (servitude).* He was still gaining the mastery, rather than perfect in it.

In sanctification and honour] Mastery of the body is to be acquired in the constant effort to consecrate and to honour it. Regard and treat the body as *sacred*, being God's temple: *Know ye not, that your body is the temple of the Holy Ghost which is in you* (1 Cor. vi. 19)? Regard

eration and honour, not in passion of desire, even as the nations also which know not God; that a man do not outrun and overreach in the matter his brother; because the Lord is an avenger concerning all these things, even as also we declared to

5 honour; not in the lust of concupiscence, even as the Gentiles
6 which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have fore-

CHAP.
IV.

Gentiles the indulgence of lawless lusts. Wrong not one another by trespassing upon the sanctity of marriage. Remember the solemn warning heard from our lips, of God's righteous judgment upon such transgressors. Re-

and treat the body as *honourable*, both for this reason, and also in prospect of resurrection: *The body is not for fornication, but for the Lord; and the Lord for the body: and God hath both raised up the Lord, and will also raise up us by His own power* (1 Cor. vi. 13, 14). *He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you* (Rom. viii. 11). That false asceticism which affects to despise the body has no sanction in Scripture. In Col. ii. 23, it is made a mark of false teaching to refuse *honour* to the body. *Know ye not that your bodies are the members of Christ? &c.* (1 Cor. vi. 15).

5. *Lust of concupiscence*] Literally, *passion of desire*; violent emotion of sinful lusting. The former word (*passion*) occurs in Rom. i. 26, *vile affections*; literally, *passions of dishonour*: and in Col. iii. 5, *inordinate affection*; literally, *passion*.

The Gentiles] Literally, *the nations*; that is, all who are not Jews. That the word had already acquired an *individual* sense (*persons belonging to a non-Jewish race*) is clear, for example, from 1 Cor. xii. 2, *Ye know that ye* (the Christians of Corinth) *were Gentiles* (literally, *nations*); Gal. ii. 12, *He* (St Peter at Antioch) *did eat with the Gentiles* (*nations*).

Which know not God] Gal. iv. 8, *Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods*.

6. *That no man*] The construction is a sort of apposition or parallelism (in the way of explanation) to the words, *your sanctification*, in verse 3. As if it were,

I say, your sanctification: I mean, the not trespassing against one's brother in the matter spoken of.

Go beyond] A word found only here in the New Testament; but explained by its usage in the Septuagint Version of the Old; as, for example, in 2 Sam. xviii. 23, *Ahimaaz ran...and overran* (*outran*) *Cushi*: Jer. v. 22, *Which have placed the sand for the bound of the sea that it cannot pass it... yet can they not pass over it*. Hence, as here, *to go by, to outrun, to take advantage of, to trespass against*. The reference is to any injury done to another in personal purity or in his conjugal happiness.

Defraud] Or *overreach*: originally, *to try to get more (than one's share) in regard to another*. The word occurs also in 2 Cor. ii. 11, *Lest Satan should get an advantage of us*; literally, *that we be not overreached by Satan*; 2 Cor. vii. 2, *We have defrauded no man*; 2 Cor. xii. 17, 18, *Did I make a gain of you?...Did Titus make a gain of you?*

His brother] The word is significant: one who, as a Christian, is *the brother of him* who would thus wrong him.

In any matter] Rather *in the matter*; that is, in the matter now under notice; that of moral purity and the contrary.

The Lord] God Himself. See Heb. xiii. 4.

Avenger] The same word occurs in Rom. xiii. 4, in reference to the human magistrate; *He is the minister of God, a revenger to execute wrath upon him that doeth evil*.

Of all such] Literally, *concerning all these things*.

Forewarned you] Rather, *declared*

CHAP. warned you and testified. For 7
IV. God hath not called us unto un-
cleanness, but unto holiness. 8
He therefore that despiseth, 8
despiseth not man, but God,
who hath also given unto us his
holy Spirit.

brotherly
love,

But as touching brotherly 9

you and protested. For
God called us not with a
view to impurity, but in
consecration. Therefore he
who disregards, disregards
not a man, but God, who
gave also His Holy Spirit
unto¹ you.

But concerning brotherly
love ye have not

¹ among, or into.

member too the very end and purpose of your calling—holiness, not license; remember that to trifle here is to trifle not with man but with God, who both consecrated you by the gift, and is within you by the presence, of His own Holy Spirit.

Of Christian love I need not write to you. You have a better Teacher,

(told forth) to you. The idea of foretelling is not necessarily involved in the compound verb here translated and found also in Acts i. 16 and Gal. v. 21. The context only can decide in each case whether the notion is that of foretelling or forthtelling.

Testified] The original word means (1) to call strongly to witness; as in the Septuagint Version of Deut. iv. 26, *I call heaven and earth to witness against you this day, &c.* (2) to appeal strongly to, to conjure, to charge with earnestness of appeal; as 1 Tim. v. 21, 2 Tim. ii. 14, iv. 1: (3) to protest, to asseccrate, to assert with vehement protestation; as here, Heb. ii. 6, Luke xvi. 28, and throughout the Acts.

7. Hath not called us] Rather, called us not; that is, when He sent to us the Gospel. 2 Thess. ii. 14, *Whereunto He called you by our Gospel, &c.*

Unto uncleanness] Literally, with a view to, for, impurity. The calling of God had a purpose; and that purpose was not a licentious life. In Phil. iii. 12 St Paul speaks of having been himself apprehended or arrested by Christ (at his conversion) for a purpose: *I follow after, if that I may apprehend that for which also I am (was) apprehended of Christ Jesus.*

Unto holiness] Properly, in consecration or sanctification, as the sphere or region in which the Divine call was to operate.

8. Therefore] Such being the object of God's call in the Gospel.

Despiseth] The word is literally to make

placeless, to displace, to set aside. It is the word used, for example, in Mark vi. 26, *He would not reject her; would not set her aside as* having no claim upon the fulfilment of his oath: Mark vii. 9, *Full well ye reject the commandment of God; Luke x. 16, He that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me; Gal. ii. 21, I do not frustrate the grace of God; Gal. iii. 15, Though it be but a man's covenant ...no man disannulleth or addeth thereto.*

Despiseth not man] The Author of the charge to be holy is God: the Person therefore really set aside by the unholy is, not the Apostle who conveys the precept, but God from whom it comes.

Who hath also given] Rather, who also gave; referring to the first sealing of the Christian by the bestowal of the Spirit. See, for example, Eph. i. 13, *In whom also after that ye believed, ye were sealed with that Holy Spirit of promise.*

Als] In addition to other claims upon our reverence, as the Creator and Redeemer.

Unto us] Or unto you. Here also the original is emphatic: they are the last words of the paragraph: so as to come to, among, into you.

His Holy Spirit] Expressed with great emphasis: *His Spirit, the Holy (Spirit).* As though he said, *And remember that the very name of that Blessed Spirit is, the Holy One.*

9. But] The foregoing charge, to cul-

need that *one* write to you; for ye yourselves are taught of God to the end that ye should love one another. For ye also do it unto¹ all the brethren in the whole of Macedonia: but we encourage you, brethren, to abound more, and to be ambitious to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becom-

¹ towards.

love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more 11 and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded 12 you; that ye may walk honestly

CHAP.
IV.

*and quiet
diligence.*

God Himself. Yours is no restricted or local charity: it includes all Macedonia: we can only urge you still to advance; and, in particular, to make it your ambition to lead a quiet and tranquil life, in the exercise of some

tivate strict purity, might require (considering your antecedents and circumstances) strong and explicit enforcement: but it is not so with that which follows; the exhortation to Christian love.

Brotherly love] The mutual love of Christian people. Like charity, its still wider development; like *humility, self-denial, and spirituality of mind*; it had no existence, as a virtue, except by revelation. The word is found in Rom. xii. 10, Heb. xiii. 1, 1 Pet. i. 22, 2 Pet. i. 7; in which last it grows out of *godliness* and issues in *charity*.

Taught of God] A compound word, found here only in Scripture; equivalent to the resolved expression in John vi. 45 (quoted, in substance, from the Septuagint Version of Isai. liv. 13), *They shall be all taught of God*.

10. *And indeed]* Rather, *For also*. As though it were, *It is needless indeed to write to you on this subject; for not only are ye taught of God to love one another, but your love goes beyond your own community, and extends over the whole region of Macedonia*.

Beseech] Encourage, or exhort. See note on chap. ii. 11, *Exhorted*.

Increase more and more] Literally, *abound more*. See verse 1, and note, *More and more*.

11. *Study]* The original word ex-

presses, *to be ambitious*. It occurs three times in St Paul's writings. (1) In Rom. xv. 20, it is applied to his desire to preach the Gospel where Christ is not yet known. *So have I strived (so am I ambitious) to preach the Gospel, not where Christ was named, &c.* (2) In 2 Cor. v. 9, it is applied to the Christian man's desire to please his Master in all things. *Wherefore we labour (we are ambitious), that, whether present or absent, we may be accepted of Him.* (3) It is here given as the aim of a Christian life, *to study (to be ambitious) to be quiet*. The Gospel does not eradicate, it only applies differently, the natural principles of mankind, whether love, fear, hope, desire, or ambition itself.

To work with your own hands] Acts xx. 34, *These hands have ministered unto my necessities... So labouring ye ought to support the weak*. Eph. iv. 28, *Rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth*.

As we commanded you] 2 Thess. iii. 10, *For even when we were with you, this we commanded you, that, if any would not work, neither should he eat*.

12. *Honestly]* Decorously, becomingly. Rom. xiii. 13, *Let us walk honestly, as in the day*.

Toward them] Col. iv. 5, *Walk in wisdom toward them that are without:*

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IV. and *that* ye may have lack of
nothing.

Let your sorrow for the Christian dead be tempered by faith in the resurrection and Advent;

But I would not have you to 13
be ignorant, brethren, concerning
them which are asleep, that ye
sorrow not, even as others which
have no hope. For if we believe 14
that Jesus died and rose again,
even so them also which sleep in

ingly towards those who
are without, and may have
need of nothing.

But we would not that
ye be ignorant, brethren,
concerning them that are
laid to sleep; that ye may
not be grieved even as
the rest also who have not
hope. For if we believe
that Jesus died and rose,
so also them that were

honest manual toil; that so every want may be supplied, and the adversary may have no occasion to speak reproachfully.

There is one point on which we would guard you against error; the condition and prospect of the Christian dead. Leave to the world which knows not Christ that sorrow which has no hope! As surely as Jesus died and

1 Pet. ii. 12, *Having your conversation (conduct) honest (honourable, seemly) among the Gentiles; that...they may, by your good works which they shall behold, glorify God in the day of visitation.*

Them that are without] Mark iv. 11, *Unto you it is given...but unto them that are without, &c.* 1 Cor. v. 12, 13, *What have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth.*

May have lack of nothing] *Every outward want being supplied by your own honest labour.* The Gospel does not affect to disparage the blessing of an honest competence.

13. *I would not have you to be ignorant*] A phrase by which St Paul frequently introduces a new and important topic. Thus Rom. i. 13 (the subject of his anxiety to visit them): xi. 25 (the revelation of a future conversion of Israel): 1 Cor. x. 1 (the lesson of national privilege and individual responsibility): xii. 1 (the meaning and purpose of spiritual gifts): 2 Cor. i. 8 (the fact and moral of his recent danger). Here it marks the transition to a subject full of interest; the condition and prospect of the Christian dead, especially with reference to their share in the glory of Christ's Advent.

Them which are asleep] The original (according to the best reading) expresses

those who are from time to time laid to rest; those who in the course of nature pass successively into the condition of the sleeping.

That ye sorrow not] *I write to you this revelation, that ye may not henceforward sorrow, &c.*

Others] Properly, *the rest*; that is, all who have not the Christian faith and hope.

14. *If we believe*] In other words, *If, as we believe—if, according to our most true faith—Christ died and rose, so also shall His servants.* There is no shadow of *uncertainty* intended in the expression, *If we believe.* It denotes, *As surely as it is a primary article of our creed, that the Saviour first died and then rose.* The resurrection of Christians is as sure as the resurrection of Christ. 1 Cor. xv. 20, *But now is Christ risen from the dead, and become the firstfruits of them that slept.*

Them which sleep in Jesus] Literally, *those who were laid to sleep through Jesus.* He looks back as it were from the second Advent upon the Church's past generations, and gathers all the deaths of Christians into one single event. Such is the force of the tense employed in the original. The words *through Jesus* denote the instrumentality by which they were thus laid to sleep. It was the agency of Christ—of His work, His promise, His power, His Spirit—which made their death what it was.

laid to sleep through Jesus shall God bring with Him. For this we say to you in a word of the Lord, that we, the living, who are left over unto the coming of the Lord, shall by no means anticipate them that were laid to sleep. Because the Lord Himself, in¹

¹ amidst.

Jesus will God bring with him.
 15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.
 16 For the Lord himself shall descend from heaven with a shout,

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rose, shall the sleep of the faithful be a sleep unto waking. When He comes again, they also shall come with Him. The power of God shall do this. It is a revelation which we have for you. Do not imagine that in the day of Christ's coming the faithful living will have any advantage, of preference or of priority, above the faithful dead. When that sound is heard which

Will God bring with Him] That is, *with Jesus.* The second Advent, with all its circumstances and consequences, will be God's doing as truly as Christ's. *God will, bring with Christ His sleeping saints.*

15. *By the word of the Lord]* More exactly, *in a word of the Lord;* that is, *We say it in an utterance which is (not our own, but) the Lord's.* St Paul claims for the following statement the authority of an express personal revelation. In a different but equivalent form he says in 1 Cor. xi. 23, *For I have received of the Lord that which also I delivered unto you, That, &c.*

We which are alive] Or, *we, the living.* And so in 1 Cor. xv. 52, *The dead shall be raised incorruptible, and we (the living) shall be changed.* A living man naturally classes himself with the living, in contradistinction to those who are dead. We do not read it as an express assertion that St Paul himself would certainly be among the living at the Advent of Christ. At present he belonged to that division of the human race: he knew not but that he might still be so at that great epoch, of which the day and hour are known only to the Father, but which each generation of the Church ought to be constantly expecting. The 2nd Epistle expressly corrects the false inference that St Paul here predicts an immediate return of Christ; and, by implication at least, the idea that he himself presumes upon living to behold it.

And remain unto the coming] 1 Cor. xv. 51, *We shall not all sleep.*

Prevent] *Anticipate, outstrip, be beforehand with, gain advantage over.*

Them which are asleep] Properly, as in verse 14, *those who were laid to sleep.* See note on verse 14, *Them which sleep in Jesus.*

16. *The Lord Himself]* It shall not be a mere amelioration, gradual or sudden, of the condition of the Church or of the world; not a mere displacement of evil and triumph of good; not a mere crisis of human affairs, issuing in times of universal blessing and happiness: it shall be a personal coming. Matt. xxiv. 30, *They shall see the Son of Man coming in the clouds of heaven with power and great glory;* Acts i. 11, *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*

With...with...with] *Amidst* seems most nearly to express the sense of the preposition. It introduces the *surrounding circumstances* of the Advent.

A shout] The original word is not elsewhere used in the New Testament. It is found in the Septuagint Version of Prov. xxx. 27, *The locusts have no king, yet go they forth all of them by bands;* literally, *from one word of command.* Such is the classical use of the term: it denotes a *word* or *shout of command*, whether by land or sea; but more particularly, the call of the boatswain giving the time in rowing. The

CHAP. with the voice of the archangel,
IV. and with the trump of God : and
the dead in Christ shall rise first :
then we which are alive and I 7
remain shall be caught up to-
gether with them in the clouds,
to meet the Lord in the air : and

word of command, in¹
voice of archangel, and
in¹ trumpet of God, shall
descend from heaven ;
and the dead in Christ
shall rise first ; then we,
the living, who are left
over, shall together with
them be caught away
in¹ clouds, unto meeting

¹ amidst.

shall be the signal of His appearing—the voice of the archangel and the trump of God—the first act, not the last, will be the resurrection of the dead in Christ: then shall we, the living, be caught up with them to meet the

idea is that of a *signal-shout* (Dean Alford), explained by the next clause ; the word of command given as it were by a chief Angel to the attendant hosts.

The voice of the archangel] Rather, *voice of archangel*. There is no definite article. In Jude 9, we read of *Michael the archangel*. A hint seems to be given in the two passages as to a gradation and subordination even among the heavenly hosts. Here the representation is as of an angelic leader among the armies in heaven (Rev. xix. 14) following the King of kings and Lord of lords in His victorious descent, himself communicating to others the word of command which he receives from his Divine Lord. There is a passage in Herodotus (iv. 141) which remarkably brings together the two words here employed ; the *signal-shout*, and the *voice* of the subordinate officer who gives the command.

The trump of God] Zech. ix. 14, *The Lord God shall blow the trumpet, and shall go with whirlwinds of the south*. Compare Zeph. i. 14—16, *The great day of the Lord is near... That day is a day of wrath... A day of the trumpet and alarm, &c.* Jer. iv. 19, *Thou hast heard, O my soul, the sound of the trumpet, the alarm of war*. The fundamental passage may be Exod. xix. 16, *There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud... And Moses brought forth all the people out of the camp to meet with God*. The trumpet is the signal of the Divine presence, more especially of its manifestation for judg-

ment. (Compare the Vision of the Seven Trumpets, Rev. viii. to xi. throughout.) Matt. xxiv. 31, *He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds* ; 1 Cor. xv. 52, *In the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, &c.*

The dead in Christ] 1 Cor. xv. 18, *They also which are fallen asleep (who were laid to sleep) in Christ ; Rev. xiv. 13, Blessed are the dead which die in the Lord from henceforth*. *The dead in Christ* are those who died included in Christ ; incorporated in Him by a vital and spiritual union, the essence of which is the possession of the Holy Spirit in this life. Rom. viii. 11, *If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you*.

First] *As the first thing*. Not as a later and secondary matter, but as the very first act of that marvellous consummation.

17. *Then*] *Next afterwards* ; in immediate sequence to the resurrection of the Christian dead.

Shall be caught up] Acts viii. 39, *The Spirit of the Lord caught away Philip* ; 2 Cor. xii. 2, 4, *Such an one caught up to the third heaven... How that he was caught up into paradise* ; Rev. xii. 5, *Her child was caught up unto God, and to His throne*.

In the clouds] *Amidst clouds*. Rev. xi. 12, *And they* (the two witnesses, after

of the Lord, into air; and thus shall we always be with the Lord. Therefore encourage one another in these words.

But concerning the times and the seasons, brethren, ye have not need that anything be written to you: for ye yourselves know certainly that a day of the Lord is so coming as a thief

¹ through.

so shall we ever be with the Lord. Wherefore comfort one another with these words.

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1 But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For

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which will take place without notice,

descending Lord, and to be with Him, in one blessed company, for ever. Let this thought be your stay in every sad parting.

But I need not tell you that "of that day and that hour knoweth no man." The fact is sure, the time is secret. "As a thief in the night," so the

martyrdom and revival) heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

To meet the Lord] Literally, unto meeting of the Lord. It is the precise form of expression used in Matt. xxv. 1, 6, *And went forth to meet (unto meeting of) the bridegroom...Go ye out to meet him.*

In the air] Rather, into air; depending upon caught up.

Be with the Lord] John xii. 26, *And where I am, there shall also my servant be;* xiv. 3, *I will come again, and receive you unto myself; that, where I am, there ye may be also;* xvii. 24, *Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory.*

18. *Comfort]* The tense in the original expresses continuance or repetition. As it is paraphrased above, in every sad parting.

With these words] On the strength of these revelations.

V. 1. *The times and the seasons]* Season is (1) a portion cut out of time (2) for a definite purpose. Time is the general word, expressing simple duration: season adds the two ideas of limitation and design. Acts i. 7, *It is not for you to know [the] times or [the] seasons, which the Father hath put in his own power.* It is not for you to know the time which will

elapse before my kingdom will be established, nor the season in which it will be established (Dr Wordsworth on Acts i. 7). Eccles. iii. 1 (Septuagint Version), *All things have their time and season;* Dan. ii. 21, *He changeth seasons and times.* The same period may be viewed in either aspect. Thus Acts iii. 19, 21, *Seasons of refreshing...Times of restitution of all things.*

Ye have no need] For the reason given in verse 2: because you know that this is a secret purposely unrevealed.

2. *Perfectly]* Exactly, accurately, certainly. It is the word used in Matt. ii. 8, *Search diligently;* Luke i. 3, *Having had perfect understanding of (having accurately traced) all things, &c.* Acts xviii. 25, 26, *Taught diligently...Expounded more perfectly;* xxiii. 15, 20, xxiv. 22, *Having more perfect knowledge;* Eph. v. 15, *Walk circumspectly (accurately, exactly, warily).*

The day of the Lord] Literally, a day of the Lord (Jehovah). The expression is from the Prophets. For example, Ezek. xxx. 3 (Septuagint Version), *For a day of the Lord is near, a cloudy day, &c.* Joel ii. 1, *Because a day of the Lord cometh, because it is nigh at hand; a day of darkness and of gloominess, &c.* Obad. 15, *Because a day of the Lord is near upon all the heathen;* Zeph. i. 7, *For a day of the Lord is at hand.* In all these cases

CHAP. V. when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, ⁴ brethren, are not in darkness, that that day should overtake

*but with no
terror to the
wakeful*

in night. When men are saying, Peace and safety, then a sudden destruction sets upon them, just as the birth-pang upon the woman with child; and they shall by no means escape. But ye, brethren, are not in darkness, that the day may
¹ in time of.

Lord comes. At a moment of entire security, with the suddenness of a woman's birth-pang, the surprise of that inevitable judgment shall burst upon the world. But not, God be praised, not upon the Church. Children

the Authorized Version gives *the day*: and in the passage before us some manuscripts insert the definite article in the Greek. The doctrine is not affected by this question: the context, as well as the whole tenor of Revelation, teaches us that the *day of the Lord* here spoken of is the great day; the return of Christ, the end of this world.

As a thief in the night] The combination is first found in Job xxiv. 14, *And in the night is as a thief*; Jer. xlix. 9, *If thieves by night, they will destroy*, &c. The comparison (in point of surprise) of His own Advent to the coming of a thief to an unguarded house is made by our Lord, though only by implication, in Matt. xxiv. 43, and Luke xii. 39. It is first made expressly here; afterwards in 2 Pet. iii. 10, *But the day of the Lord will come as a thief in the night*; Rev. iii. 3, *I will come on thee as a thief, and thou shalt not know what hour I will come upon thee*; Rev. xvi. 15, *Behold, I come as a thief: Blessed is he that watcheth*.

3. *For*] Omitted in the best manuscripts. No connecting particle is required, the sentence being only the expansion of the last.

When they shall say] The original expresses, *At some (indefinite) time when men are saying; when the language of men's hearts is, &c.*

Shall say, Peace] Ezek. xiii. 10, *They have seduced my people, saying, Peace; and there was no peace*; Jer. vi. 14, *Saying, Peace, peace; when there is no peace*.

Safety] Acts v. 23, *The prison truly found we shut with all safety...but when*

we had opened, we found no man within There is a *security* which is no *safety*.

Sudden] A word used only here and (in the same connection) in Luke xxi. 34 *And so that day come upon you unawares (sudden, by surprise)*.

Destruction] 2 Thess. i. 9, *Who shall be punished with everlasting destruction from the presence of the Lord*; 1 Tim. vi. 9, *Foolish and hurtful lusts, which drown men in destruction, &c.*

As travail] Psalm. xlviii. 6, *Fear hold upon them there, and pain, as of a woman in travail*; Jer. xiii. 21, *Hos xiii. 13.*

Escape] Thus, with no further explanation of the thing escaped, Heb. ii. 3, *Hos shall we escape, if we neglect so great salvation?*

4. *Not in darkness*] Darkness is the Scripture figure for the three parts of the fallen condition of man, (1) *ignorance* (2) *gloom*, and (3) *sin*. In reference to a three, our Lord says, John xii. 46, *I am come a light into the world, that whosoever believeth on me should not abide in darkness*.

That day] Literally, *the day*: so called in Heb. x. 25, *And so much the more as ye see the day approaching. That day* Matt. vii. 22, *Many will say to me in the day, &c.* Luke x. 12, *It shall be more tolerable in that day, &c.* 34, *And so that day come upon you unawares* 2 Thess. i. 10, 2 Tim. i. 12, 18, iv. 8.

That that day should] Or rather, *may* *Ye are not in darkness, in order that the day may overtake you, &c.* That is, *though to invite it to overtake you as thief*.

overtake you as a thief : for all ye are sons of light and sons of day : we are not of¹ night nor of darkness. So then let us not sleep as *do* also the rest ; but let us be awake and sober. For they who

¹ belong not to.

of light and of the day, for you there can be no furtive coming, no midnight surprise : only be true to your name, and live in that wakefulness and

Overtake] John xii. 35, *Walk while ye have the light, lest darkness come upon (overtake, surprise) you.*

5. *The children of light*] Rather, *sons of light.* Luke xvi. 8, *The children (sons) of this world are in (unto, for) their own generation wiser (more prudent) than the children (sons) of the light;* John xii. 36, *While ye have the light, believe in the light, that ye may be (become) [the] children (sons) of light;* Eph. v. 8, *Now are ye light in the Lord : walk as children of light.* The expression resembles that of *sons of the kingdom* (Matt. viii. 12), *sons of the bridechamber* (Matt. ix. 15), *sons of thunder* (Mark iii. 17), *a son of peace* (Luke x. 6), *sons of the resurrection* (Luke xx. 36), *son of consolation or encouragement* (Acts iv. 36); or, on the other hand, *a son of hell* (Matt. xxiii. 15), *the son of perdition* (John xvii. 12), *sons of disobedience* (Eph. ii. 2, v. 6), &c. The figure is derived from the two ideas of *property* and *resemblance*. The son belongs to, and bears the likeness of, the father.

Of the day] More exactly, *Of day, that is, of day-time.* John ix. 4, *While it is day;* John xi. 9, *If any man walk in the day, he stumbleth not, because he seeth the light of this world;* 2 Pet. i. 19, *As unto a light that shineth in a dark place, until [the] day dawn, &c.*

We are not of the night] Literally, *We are not night's.* That is, *We belong not to, we are not the property of, night nor darkness.*

Night] That is, *night-time.* John ix. 4, *[The] night cometh, when no man can work;* xi. 10, *If a man walk in the night, he stumbleth;* Rev. xxi. 25, xxii. 5, *There shall be no night there.*

6. *Let us not sleep*] The gradual transition from the sense of literal to that of

5 you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober.

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and sober
Christian,

spiritual sleep is marked in such passages as Matt. xxv. 5, *While the bridegroom tarried, they all slumbered and slept;* Mark xiv. 37, 38, *Simon, sleepest thou?... watch ye and pray.* The natural sleep was there not only an emblem, but a symptom also, of the spiritual. In Eph. v. 14, the spiritual sense of the figure is complete: *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

As do others] Literally, *as also the rest.* Luke viii. 10, *Unto you (His disciples, verse 9) it is given...but to others (literally, the rest) in parables;* Eph. ii. 3, *Children of wrath, even as others (the rest).*

Watch and be sober] The former expresses properly wakefulness from sleep, the latter from intoxication. The combination is found (in inverted order) in 1 Pet. v. 8, *Be sober, be vigilant.* (1) To *watch, or be wakeful*, is found in Matt. xxiv. 42, and onwards, as the figure expressive of Christian readiness: *What I say unto you, I say unto all, Watch* (Mark xiii. 37). (2) To *be sober*, that is, free from the stupefying effects of self-indulgence and sin, is a figure first used here, and afterwards in 2 Tim. iv. 5, *But watch thou (literally, be thou sober) in all things;* 1 Pet. i. 13, *Be sober, and hope to the end;* 1 Pet. iv. 7, *Be ye therefore sober (of sound mind), and watch (be sober) unto prayers;* where the latter clause contains the word before us, and expresses the necessity of freedom from the intoxication of sin in order to the work of prayer. The force (though not the form) of the charge, *Be sober*, is fully given in Luke xxi. 34—36, *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this*

CHAP. V. For they that sleep sleep in the 7 night; and they that be drunken are drunken in the night. But 8 let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

assured of For God hath not appointed us 9

sleep sleep by night, and those who become drunken are drunken by night: but let us, being of day, be sober, having put on a breastplate of faith and love, and as a helmet a hope of salvation, because God appointed us not unto wrath, but unto

¹ belonging to.

in that sobriety which befit the day. Cast off the works of darkness, and put on the armour of light. Take its breastplate of faith and love; its helmet, which is the hope of salvation. Not to wrath, but to salvation, did God

world, and so that day come upon you unawares... Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

7. *They that sleep... they that be drunken*] Each in its literal sense. *Night, natural night, is the time for sleep and for drunkenness.*

That be drunken] The exact form, meaning to become drunken, to grow intoxicated, is found in Luke xii. 45, *And shall begin... to eat and drink, and to be (become) drunken*; Eph. v. 18, *Be (become) not drunk with wine, wherein is excess.* The other form, expressing the state of drunkenness, is the one used here in the second instance: *Those who become drunken are drunken by night.* Acts ii. 15, *These are not drunken, as ye suppose*; 1 Cor. xi. 21, *One is hungry, and another is drunken.*

8. *Who are of the day*] Rather, *being (or, as being) of day*; since we belong to daytime, not to night.

Putting on] The original idiom is, *Having put on*; as a single act, never to be undone. The same verb (which elsewhere in the Gospels has only its literal sense; as in Matt. vi. 25, *Nor yet for your body, what ye shall put on*) is found in Luke xxiv. 49 in a metaphorical sense, *Until ye be endued with power from on high*; and in St Paul's Epistles in various figurative applications. Thus Rom. xiii. 14, *Put ye on the Lord Jesus Christ*; 1 Cor. xv. 53, 54, *This corruptible must put on incorruption, &c.* Gal. iii. 27, *[Have] put on*

Christ; Eph. iv. 24, *That ye put on the new man*; Col. iii. 10, 12, *And have put on the new man... Put on therefore... bowels of mercies, kindness, &c.*

The figure of investiture with armour is used (as here) in Rom. xiii. 12, *Let us put on the armour of light*; Eph. vi. 11, 14, *Put on the whole armour of God... Having put on the breastplate of righteousness.* The fundamental passage is Is. lix. 17; where it is written of God Himself, interposing for judgment, *He put on righteousness as a breastplate, and an helmet of salvation upon His head.*

Breastplate] As in Eph. vi. 14. It was the cuirass, or coat of metal or chain-mail, which protected the chest and back of the soldier. Here St Paul makes *faith and love* this protecting breastplate: in Eph. vi. 14, it is a *breastplate of righteousness.* The figures of Scripture are not rigid but elastic. Many a controversy would have been precluded by remembering this.

Faith... love... hope] Thus the three great Christian graces (1 Cor. xiii. 13) are brought together as constituting the defensive armour of the Christian.

An helmet] A late and general word, expressing merely a *covering for the head.* It occurs also in Eph. vi. 17, *And take (receive) the helmet of salvation*; here more clearly defined as a *helmet consisting of the hope of salvation.* The hope of final salvation is to the Christian what the helmet is to the soldier; that which emboldens him to move without fear amidst the *fiery darts* (Eph. vi. 16) of the foe.

9. *For God*] A reason for the *hope of salvation* spoken of in verse 8.

acquisition of salvation through our Lord Jesus Christ, who died for us, that, whether we must be awake, or whether we must sleep, we might live together with Him. Wherefore encourage each

to wrath, but to obtain salvation
 10 by our Lord Jesus Christ, who
 died for us, that, whether we
 wake or sleep, we should live
 11 together with him. Wherefore
 comfort yourselves together, and

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*God's love
 in Christ.*

appoint us, when He called us into the fellowship of His Son, who to this end died once for us, that, living or dying, we might be one with Him in

Hath not appointed us] Rather, appointed us not, when He made us Christians.

Appointed us to] The form of expression is that of 1 Tim. i. 12, *Putting me into the ministry; literally, having set (or appointed) me unto (or for) a ministry (service).*

Wrath] See note on chap. i. 10, *The wrath to come.*

To obtain salvation] Literally, unto acquisition of salvation. The verb from which this noun is derived means (1) to make to be over and above, to save or preserve; (2) to acquire, to possess oneself of; and is frequently used in the Septuagint Version in both senses. Thus, for example, (1) Gen. xii. 12, *They will save thee alive.* (2) Gen. xxxvi. 6, *All his substance, which he had got (acquired) in the land of Canaan.* In the New Testament, the verb is found in Acts xx. 28, *The church of God, which He purchased (acquired) with His own blood;* 1 Tim. iii. 13, *Purchase (acquire) to themselves a good degree.* The noun also is used in both senses, both in the Septuagint Version and in the New Testament. Thus (1) 2 Chron. xiii. 14, *The Ethiopians were overthrown, so that they could not recover themselves (literally, so that there was no saving, or preservation, in them);* Heb. x. 39, *Of them that believe to the saving of the soul.* (2) Mal. iii. 17, *And they shall be to me, saith the Lord Almighty, against a day which I make, unto acquisition (for mine own):* a passage which St Peter seems to combine (1 Pet. ii. 9) with one from Is. xliii. 21, in the phrase, *A peculiar people (literally, a people unto acquisition).* In Eph. i. 14, the noun passes from the sense of acquiring to that of the thing acquired: thus, *Until (unto)*

the redemption of the purchased possession (the acquisition).

10. *Died for us, that]* His death, followed and completed by His resurrection, was in order to secure for us a vital union with Him, independent altogether of the accidents of earthly being or of natural dissolution. Rom. xiv. 9, *To this end Christ both died and lived (the Authorized Version reads, died and rose and revived), that He might be Lord both of [the] dead and living; that is, Lord of His redeemed, whether they be dead or living.*

Whether we wake] The idiom is that expressed in the Literal Version, *Whether we must (are to) be awake, or whether we must (are to) sleep. Whichever of the two states be destined for us by Him whose we are, it cannot affect the vitality of our union with Him.* Rom. xiv. 8, *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*

Wake or sleep] That is, *live or die.* Dan. xii. 2, *And many of them that sleep in the dust of the earth shall awake;* John xi. 11, *Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.*

Live together with Him] John xiv. 19, *The world seeth me no more; but ye see me: because I live, ye shall live also;* Col. iii. 3, 4, *Your life is hid with Christ in God: when Christ, who is our life, shall appear, &c.*

11. *Edify one another]* Literally, *build up one another.* From the frequent application of the term *house* or *temple* to Christians collectively (as 1 Cor. iii. 16, *Know ye not that ye are the temple of God?*) and individually (as 1 Cor. vi. 19, *Know ye not that your body is the temple*

CHAP. edify one another, even as also
V. ye do.

Honour
your minis-
ters,

And we beseech you, bre- 12
thren, to know them which la-
bour among you, and are over
you in the Lord, and admonish
you; and to esteem them very 13
highly in love for their work's

other, and build up one
another, even as also ye
do.

And we ask you, bre-
thren, to know those who
labour among you, and
stand before you in the
Lord, and admonish you;
and to esteem them ex-
ceeding highly in love be-

His life. In this faith, in this hope, cheer one another on, build one another up, even as also ye do.

Recognize the claims of your ministers to all honour and gratitude.

of the Holy Ghost?) the figure of building is naturally used to express their improvement and advancement in the life of God. The expression is perhaps first found in Acts ix. 31, *Then had the churches (or church) rest (peace) throughout all Judea and Galilee and Samaria, and were (or was) edified: gradually built up* is the exact form. In 1 Pet. ii. 4, 5, the figure is drawn out in detail: *To whom (Christ) coming, as unto a living stone...ye also, as living stones, are built up a spiritual house, &c.* And still more fully in Eph. ii. 20—22, *And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also (as well as other Christians) are builded together (are in process of building up together) for an habitation of God through the Spirit.*

Even as also ye do] St Paul would not have them think that he doubts their present endeavours: he would only have them to increase more and more (chap. iv. 10).

12. *To know]* That is, to appreciate; not to be unaware of their real worth. Thus (in sense, though the word is different) 1 Cor. xvi. 18, *Therefore acknowledge ye them that are such;* 2 Cor. i. 14, *As also ye have acknowledged us in part, that we are your rejoicing;* Phil. ii. 29, *Receive him therefore in the Lord with all gladness; and hold such in reputation.*

Which labour] 1 Tim. v. 17, *The elders that rule well...especially they who labour in the word and doctrine. So*

with respect to himself, St Paul says, Phil. ii. 16, *That I have not run in vain, neither laboured in vain.*

And are over you] The same word (properly denoting to stand before or in front of another) is rendered to rule, in Rom. xii. 8, *He that ruleth, with diligence;* 1 Tim. v. 17, *The elders that rule well.* It is applied to masters of families, 1 Tim. iii. 4, 5, 12, *One that ruleth well his own house, &c.*

And admonish you] In the 14th verse of this chapter, as well as in Acts xx. 31, 1 Cor. iv. 14, Col. i. 28, the same verb is translated, to warn. It is properly, to put in mind, to advise, to admonish; and is rendered by the word admonish in Rom. xv. 14, Col. iii. 16, 2 Thess. iii. 15. The noun (admonition) occurs in 1 Cor. x. 11, *For our admonition;* Eph. vi. 4, *The nurture and admonition of the Lord;* Tit. iii. 10, *After the first and second admonition.*

13. *And to esteem them]* The same verb is used in Phil. ii. 3, *Let each esteem other better than themselves.* And a compound form in Rom. xii. 10, *In honour preferring (esteeming before yourselves) one another.* A parallel to the sense of the exhortation before us is found in Phil. ii. 29, *And hold such in reputation (honour);* Heb. xiii. 17, *Obey them that have the rule over you (that lead or guide you), and submit yourselves: for they watch for your souls, as they that must give account, &c.*

Very highly] This compound adverb (literally, beyond, or more than, exceedingly) occurs only here. But an exactly

cause of their work. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, comfort the faint-

sake. *And* be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded,

CHAP. V.
live in peace,
mutual help,

Live in peace. Adapt yourselves to each other's need, in character and circumstances, with all Christian wisdom and faithfulness. Never retar-

equivalent compound of the adjective, in an adverbial use, is found in chap. iii. 10, *Night and day praying exceedingly*; Eph. iii. 20, *Exceeding abundantly above all that we ask or think*.

Their work] In one point of view, a man's life is made up of a number of separate works; as, for example, Rom. ii. 6, *To every man according to his deeds (works)*; 1 Tim. vi. 18, *That they be rich in good works*. In another point of view, the whole of life is one single work; as 1 Cor. iii. 13—15, *Every man's work shall be made manifest... The fire shall try every man's work... If any man's work abide... If any man's work shall be burned, &c.* There is doubtless, in God's sight, a unity and even a uniformity in a man's whole conduct, of which a bystander, of which he himself, is not yet conscious. *Let every man prove his own work* (Gal. vi. 4).

Be at peace] A single word in the original. It is used in the Septuagint Version of 1 Kings xx. 44, 2 Chron. xiv. 6, *The land had rest, and he (Asa) had no war in those years*; xx. 30, *So the realm of Jehoshaphat was quiet: for his God gave him rest round about*; Job iii. 26, v. 23, 24, *The beasts of the field shall be at peace with thee; and thou shalt know that thy tabernacle shall be in peace*; xv. 21, *In prosperity (when he seemeth now to be in peace), &c.*; xvi. 12, *I was at ease, &c.* In the New Testament the same verb is found four times. Mark ix. 50, *Have peace one with another (be at peace among one another)*; Rom. xii. 18, *Live peaceably (be at peace) with all men*; 2 Cor. xiii. 11, *Live in peace (be at peace)*. Here the charge, *Be at peace among yourselves*, follows closely upon the call to appreciate and esteem the Christian ministry. *Subordination is peace*.

14. *Exhort*] See note on chap. ii. 11, *Exhorted*.

Brethren] Though addressed to the congregation universally, for their guidance in the intercourse of private life, this admonition contains a complete rule of ministerial and pastoral duty in its bearing upon all characters and conditions of men. A different treatment is required for the disobedient, for the dispirited, for the unstable—warning, comfort, support, as the case may be: but, *whatever* the case may be, the pastor must never be impatient; he must hope against hope, and to the end wait and pray.

Warn] See note on chap. v. 12, *Admonish*.

Unruly] Or *disorderly*. The adjective is found here only (in Scripture). The adverb, in 2 Thess. iii. 6, 11, *That walketh disorderly... Which walk among you disorderly*: and the verb, in 2 Thess. iii. 7, *We behaved not ourselves disorderly among you*.

Comfort] See note on chap. ii. 11, *Comforted*.

Feebleminded] A word not used elsewhere in the New Testament. But in the Septuagint Version of the Old Testament both the adjective, substantive, and verb, are frequently found. For example, Is. xxxv. 4, *Say to them that are of a fearful heart, Be strong, fear not*; liv. 6, *For-saken and grieved in spirit*; lvii. 15, *To revive the spirit of the humble* (Septuagint Version, *to the feebleminded giving patience*).

Support] The word so rendered denotes (1) *to cling to on the opposite side*; as, for example, *to keep fast hold of a thing over against another person*. And then (2) *to cleave to*, in general; whether in the way of faithful adherence, or of effectual assistance. It occurs four times in the New Testament. Matt. vi. 24,

CHAP. support the weak, be patient to-
 V. ward all men. See that none ¹⁵
 render evil for evil unto any
forbear- man; but ever follow that which
ance, is good, both among yourselves,

hearted, hold to the weak,
 be longsuffering towards
 all. See lest any one give
 back evil in return for
 evil to any one, but always
 pursue that which is good,
 both towards one another,

liate. Seek peace, and ensue it. Constant joy, unceasing prayer, universal

Luke xvi. 13, *Or else he will hold to the one, &c.* Tit. i. 9, *Holding fast the faithful word.* In the Septuagint Version of the Old Testament it is found far oftener. Thus, for example, Prov. iv. 6, *Forsake her (wisdom) not, and she shall preserve (LXX. hold to) thee; love her, and she shall keep thee;* Is. lvi. 2, 4, 6, *Blessed is the man that doeth this, and the son of man that layeth hold on (holdeth to) it... And choose the things that please me, and take hold of (hold to) my covenant, &c.* Is. lvii. 13, *But he that putteth his trust in (holdeth to) me shall possess the land.*

Weak] From the sense of (1) *without strength* (as in the Septuagint Version of Job xxxvii. 7, *That every man may know his own weakness;* 2 Cor. x. 10, *His bodily presence is weak, &c.*), and so (2) *infirm, sick* (as Matt. x. 8, *Heal the sick;* Luke vii. 10, *Found the servant whole, that had been sick*), or (3) *poor, needy* (as Acts xx. 35, *How that so labouring ye ought to support the weak*), comes that of (4) *diseased in soul*, whether through defect of faith, bondage of conscience, or instability of principle: so, for example, Rom. xiv. 1, *Him that is weak in the faith receive ye, &c.* 1 Cor. ix. 22, *To the weak became I as weak, that I might gain the weak;* 2 Cor. xi. 29, *Who is weak, and I am not weak?* In the passage before us all these senses may be combined.

Be patient] The word properly denotes *long of wrath, slow to anger*, and thus *longsuffering*. It is first found in the Septuagint Version of Exod. xxxiv. 6, *The Lord God, merciful and gracious, longsuffering, &c.* and frequently thenceforward both in the Old and New Testament. Thus, for example, Matt. xviii. 26, 29, *Have patience with me (Be slow to wrath, longsuffering, with regard to me), and I will pay thee all;* 1 Cor. xiii. 4, *Charity suffereth long, &c.* Eph. iv. 2, *With longsuffering, forbearing one another in love.*

15. *See*] *Look to it, take heed, beware.* For human nature is prone to such retaliations. Mark viii. 15, *Take heed (see), beware (look) of (from) the leaven of the Pharisees, &c.* Luke xii. 15, *Take heed (see), and beware (guard yourselves) of (from) covetousness, &c.*

Render] That is, *give back, return, repay, requite.* The charge supposes that a wrong has been done to you, and guards you against paying it back to the aggressor. Rom. xii. 17, *Recompense to no man evil for evil;* 1 Pet. iii. 9, *Not rendering evil for evil.*

Follow] Literally, *pursue.* As though the object were escaping from you, and it would require a vigorous chase to overtake and apprehend it. Thus Rom. xii. 13, *Given to (pursuing) hospitality;* Rom. xiv. 19, *Let us therefore follow after (pursue) the things which make for (belong to) peace;* 1 Cor. xiv. 1, *Follow after (pursue) charity;* 1 Tim. vi. 11, *Follow after (pursue) righteousness, godliness, faith, &c.* 2 Tim. ii. 22, Heb. xii. 14, *Follow (pursue) peace with all men;* 1 Pet. iii. 11 (from the Septuagint Version of Psalm xxxiv. 14), *Let him seek peace, and ensue (pursue) it.*

Good] In the sense of *kind or beneficent.* Matth. xx. 15, *Is thine eye evil, because I am good?* In Rom. v. 7, *good* is distinguished (in the way of climax) from *righteous or just*: *Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.* Rom. xii. 21, *Overcome evil with good;* conquer the malevolence of others through your persistent kindness. Gal. vi. 10, *As we have therefore opportunity, let us do good unto (work that which is good towards) all men, &c.* 3 John 11, *Beloved, follow (imitate) not that which is evil, but that which is good: He that doeth good is of God, &c.*

Among yourselves, and to all] The

and towards all. Always rejoice. Unceasingly pray. In every thing give thanks: for this is God's will in Christ Jesus unto¹ you. The Spirit quench not. Prophecy-
 16 and to all men. Rejoice ever-
 17 more. Pray without ceasing. In
 18 every thing give thanks: for this
 is the will of God in Christ Jesus
 19 concerning you. Quench not the

CHAP.
 V.
*joy, prayer,
 thankful-
 ness.
 Cherish
 the Spirit,*

¹ as regards.

thankfulness—let this be your aim, even as it is God's will for you. Cherish watchfully, and quench not, the Spirit's light within. His utterance by

former of these actings of good is what St Peter calls *brotherly kindness*; the latter is that which he denominates *charity*. The latter is the higher grace. 2 Pet. i. 7, *And to (through) godliness [add, or rather supply] brotherly kindness, and to (through) brotherly kindness charity*. The mutual love of Christians should be an easier attainment than the universal love of Christians to an unbelieving and persecuting world. Yet even the former is made by St John the test of vital Christianity. *We know that we have passed from death unto life, because we love the brethren* (1 John iii. 14).

16. *Rejoice evermore*] The Epistle to the Philippians is an inspired comment upon this precept. See, for example, Phil. i. 18, ii. 17, 18, iii. 1, *To write the same things to you (that is, to be ever repeating this one precept, Rejoice in the Lord), to me indeed is not grievous, but for you it is safe; iv. 4, Rejoice in the Lord always: and again I say, Rejoice.*

17. *Pray without ceasing*] Luke xviii. 1, *That men ought always to pray, and not to faint; Eph. vi. 18, Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.*

Without ceasing] The same adverb is found in chap. i. 3, *Remembering without ceasing your work of faith, &c.* chap. ii. 13, *For this cause also thank we God without ceasing, &c.* Rom. i. 9, *God is my witness...that without ceasing I make mention of you always in my prayers.* These passages will suggest the necessary qualification of the same word in the passage before us. The act of prayer must be intermittent: the spirit of prayer should be incessant.

18. *In every thing*] For example, (1)

in the use of God's gifts: Acts xxvii. 35, *He took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat.* (2) In the enjoyment of social converse: Acts xxviii. 15, *Whom when Paul saw, he thanked God, and took courage.* (3) In acknowledgement of special blessings: 2 Cor. i. 11, *That for the gift bestowed upon us by the means of (in answer to the prayers of) many persons, thanks may be given by many on our behalf.* (4) Generally, in reference to God's dealing with us both in providence and grace: Eph. v. 20, *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.*

The will of God] More exactly, a will of God; one of the things which God wills. Thus Col. iv. 12, *That ye may stand perfect and complete in all the will of God,* should be rendered, *in every will of God.* See note on chap. iv. 3, *The will of God.*

In Christ Jesus] In whom alone God wills everything and does everything concerning His Church.

19. *Quench*] The expression is applied to fire, in Matt. xii. 20, xxv. 8, *Our lamps are gone out* (rather, *going out*; literally, *are being quenched*); Mark ix. 48, Eph. vi. 16, Heb. xi. 34. Thus it is appropriately transferred to the subject of that Divine Person whose presence in the soul is compared to fire; Matt. iii. 11, *He shall baptize you with the Holy Ghost, and with fire.* To quench the Spirit is to repress, to restrain, to smother, that grace within, which prompts us to pure thoughts, wholesome words, and holy acts. There may be a special reference to those miraculous gifts, whether of tongues, prophecy, or healing, which it was in the power of the possessor either to use or to coerce, and which furnished consequently a cri-

CHAP. Spirit. Despise not prophesy- 20 ings despise not. But
 V. ings. Prove all things; hold 21 prove all things: that
honour His ings. Prove all things; hold 21 prove all things: that
utterances; fast that which is good. Abstain 22 which is good hold fast.
cleave to From every evil appear-

another despise not. Try all things, whether of doctrine or conduct, by Christ's rule; and whatsoever that rule sanctions, hold fast. Trifle not even

terion of his fidelity and watchfulness. By a different figure, and with reference to holy living and conversation only, but to the same general effect, St Paul says to the Ephesians, iv. 30, *Grieve not the Holy Spirit of God, whereby ye are (were) sealed unto the day of redemption* (compare Eph. i. 13). In Heb. x. 29, it is spoken of as the last aggravation of *wilful sin after receiving the knowledge of the truth, that it does despite to (insults, outrages) the Spirit of grace*. The opposite of this *grieving, quenching, insulting*, is the *stirring up of the gift*, as in 2 Tim. i. 6, *I put thee in remembrance that thou stir up (kindle up, as a smouldering fire) the gift of God, which is in thee by the putting on of my hands*.

20. *Despise not*] From the *personal* use or neglect of the Spirit's grace and gifts, there is a natural transition to the subject of regard and reverence for them in others. *Quench not in thyself, despise not in another, God's unspeakable gift*.

Prophecyings] One of the spiritual gifts of the early Church; 1 Cor. xii. 8—11, *To one is given by the Spirit the word of wisdom...to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy, &c.* We learn, further, from the same Epistle, (1) that it was the most desirable of all those gifts, because, unlike the gift of tongues, it conveyed *edification, exhortation, and comfort* (1 Cor. xiv. 1—5); (2) that it was a sign, not, like the gift of tongues, for the unbelieving, but for the believing (verse 22); (3) that it was the means of disclosing to a hearer the *secrets of his heart*, and thus of bringing him to worship God (verses 24, 25); (4) that it was exercised under direct and special revelation (*If any thing be revealed to another that sitteth by*, verse 30); but (5) that it could be controlled by the possessor for the avoidance of confusion and disorder (verses 29—33). It was a gift therefore,

not necessarily or commonly of *prediction*, but rather of *inspired preaching*; of *forth-telling*, rather than of *foretelling*. Compare, for example, Acts xv. 32, *Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them*.

21. *Prove*] The correct reading appears to be, *But prove*, &c. as though to guard against an *indiscriminate* acceptance of all claims (on the part of others) to the gift of prophecy. Thus, exactly, 1 John iv. 1, *Beloved, believe not every spirit, but try (prove) the spirits whether they are of God*. But, though thus connected with and suggested by the foregoing precept, it is not to be *restricted* to this one application; as is shown by the contrast, *Hold fast that which is good. In the case of professed spiritual gifts, and in all matters whether of conduct or of judgment, let this be your rule: Test everything, and hold fast the good*.

Prove] See note on chap. ii. 4, *Allowed*.

Hold fast] Luke viii. 15, *Having heard the word, keep it (hold it fast)*; 1 Cor. xv. 2, *By which also ye are saved, if ye keep in memory (if ye hold fast) what I preached unto you*; Heb. iii. 6, *Whose house are we, if we hold fast the confidence &c. iii. 14, x. 23, Let us hold fast the profession of our faith without wavering*.

Good] A different word from that in verse 15. This denotes that which is *beautiful, honourable, admirable* in itself, as that (see note on verse 15, *Good*) indicates what is *kind and beneficent* in its operation. The word now before us is found, for example, in 2 Cor. xiii. 7, *That ye should do that which is honest*; Gal. vi. 9, *Let us not be weary in well doing*.

22. *Appearance*] The word occurs four times elsewhere in the New Testament. Luke iii. 22, *The Holy Ghost descended in a bodily shape (form or appearance)*

anceabstain. And may the 23 from all appearance of evil. And CHAP.
 God of peace Himself con- the very God of peace sanctify ^{V.}
 secrate you entire; and you wholly; and I pray God ^{good, abhor}
 complete may your spirit evil.
 and soul and body be kept your whole spirit and soul and <sup>We com-
 mend you to</sup>

with the appearance of evil: be, and even seem to be, pure. And may He, who alone can, make you His wholly; and so keep you, in every part of

upon Him; ix. 29, The fashion (form or appearance) of His countenance was altered; John v. 37, Ye have neither heard His voice at any time, nor seen His shape (form or appearance); 2 Cor. v. 7, We walk by faith, not by sight (not by the help of form or appearance). In the Septuagint Version it occurs frequently in the same sense. The sense of kind or species is found only (and even there, as Dr Wordsworth has noticed, not quite decisively) in Jer. xv. 3, I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, &c. In Job i. 1, the words, And eschewed evil, are in the Septuagint Version, Abstaining from every evil deed. In Exod. xxiii. 7, we have in the same Greek Version, From every unrighteous word thou shalt withdraw thyself. Here, by an extension of the same charge, we read, From every evil appearance abstain. That is, Be not satisfied with uprightness of conduct, or even of word: but provide things honest in the sight of all men (Rom. xii. 17, 2 Cor. viii. 21): let not only your own conscience be pure, but give none occasion to the adversary to speak reproachfully (1 Tim. v. 14).

23. *The God of peace*] Rom. xv. 33, xvi. 20, 2 Cor. xiii. 11 (*love and peace*), Phil. iv. 9, 2 Thess. iii. 16 (*the Lord of peace*), Heb. xiii. 20.

Sanctify] From a verb denoting to stand in awe of, through a substantive expressing an object of awe, comes an adjective meaning reverend, holy, and thence a verb to render holy, to consecrate. In its application to man it is first found in John xvii. 17, Sanctify them through Thy truth: Thy word is truth. The prayer here is, that God may make that consecration not nominal, not partial, but complete; an entire and all-pervading devotion of all that they have and all that they are to God alone.

Wholly] Or, *entire*. A word not elsewhere found in Scripture, meaning in whole accomplishment, in full completion.

Whole] Literally, in whole lot, in fulness of portion or inheritance, complete. The word occurs in the Septuagint Version of Lev. xxiii. 15, Seven sabbaths shall be complete; Deut. xxvii. 6, Thou shalt build the altar of the Lord thy God of whole stones; Ezek. xv. 5, Behold, when it was whole, it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it; Zech. xi. 16, Nor feed that that standeth still (And that which is whole he will not set right, or direct). In the New Testament it occurs only here and in James i. 4, That ye may be perfect and entire (whole, complete), wanting nothing. The substantive, completeness, is found in Is. i. 6, There is no soundness in it; Acts iii. 16, Hath given him this perfect soundness in the presence of you all. The position of the word in the text is that boldly expressed in the Literal Version, And complete (entire) may your spirit and soul and body be kept, &c. Complete belongs to be kept.

Spirit and soul and body] This is the only instance in Scripture of an express threefold division of the nature of a Christian man. Such a division is implied, however, whenever *soul* and *spirit* are mentioned together; as, for example, in Luke i. 46, 47, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour: and far more clearly in Heb. iv. 12, where it is given as a wonderful attribute of the word (that is, the sentence or judicial discrimination) of God, that it pierces even to the dividing asunder of soul and spirit. This last expression (taken with its context) should warn us against invading God's province by any attempt to make such a division too confidently or too markedly for ourselves. The

CHAP. V. body be preserved blameless un-
to the coming of our Lord Jesus
Christ. Faithful is he that call- 24
*God's holy and faith-
ful keeping.* eth you, who also will do it.

blamelessly at the coming
of our Lord Jesus Christ.
Faithful is He who calls
you, who also will do it.

your being, that you may be found blameless at the Lord's coming! He who calls you will also make good His calling, and not leave you until He have done that which He hath spoken to you of.

invisible part of man is one, not two. But as we can speak of memory, imagination, reason, conscience, &c. as constituent parts of that one whole; and as Scripture itself distinguishes *heart, mind* (or *understanding*), and *soul* from each other (Mark xii. 30, 33); so here we may understand by the *soul* that living being which man has by creation, when *the Lord God breathed into his nostrils the breath of life, and man became a living soul* (Gen. ii. 7); and by the *spirit* that same living being as raised and quickened into a higher condition by receiving into it the indwelling Spirit of God (John iii. 6, *That which is born of the Spirit is spirit*; Rom. viii. 9, *Ye are...in the spirit, if so be the Spirit of Christ dwell in you*). Even in the Old Testament this sense of *spirit* is occasionally discernible: for example, Job xxxii. 8, *There is a spirit in man; and the inspiration of the Almighty giveth them understanding*; Psalm li. 10, *Renew a right spirit within me*; Eccles. xii. 7, *The spirit shall return unto God who gave it*. In the New Testament it may be doubted whether the term *spirit* is ever attributed to any but a Christian man. The *spiritual* man, the man characterized by the *spirit* (1 Cor. ii. 13, 15, iii. 1, Gal. vi. 1), is the opposite of the *soul-like, animal* man, the man characterized by the *soul* (1 Cor. ii. 14, *the natural man*; James iii. 15, Jude 19, *sensual*). Thus the prayer in the text is, *May you be kept safe in every part unto the day of Christ: may your spirit be fully possessed and peraded by the Holy Spirit of God: may your soul, with every faculty, every affection, every desire, be entirely submitted and subjected to that higher, that highest control: may your body, with every organ of speech and every power of action, be the obedient instrument of the volitions of a reasonable soul, and of a spirit indwelt by God, until*

that day comes when the corruptible shall have put on incorruption, and mortality be swallowed up of life.

Preserved] It is the word used in our Lord's prayer to the Father, John xvii. 11, 12, 15, *Holy Father, keep through Thine own name those whom Thou hast given me...I kept them in Thy name...I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil*. In Jude 1, it is made one part of the description of Christians, that they are *preserved in* (or rather *for*) *Jesus Christ*. In Rev. iii. 10, it is promised to the *Angel of the Church in Philadelphia*, *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation*.

Blameless] More exactly, *blamelessly*; in a manner not to be reproached. The same form is found in chap. ii. 10: see note on *Unblameably*.

Unto the coming] Literally, *in* (or *at*) *the coming*. The words should be connected closely with *blameless*: *in a manner not to be reproached when our Lord Jesus Christ shall come again*. Thus in chap. iii. 13, *To the end He may stablish your hearts unblameable in holiness, before God, even our Father, at the coming of our Lord Jesus Christ with all his saints*. It is exactly equivalent to 1 John ii. 28, *That, when He shall appear, we may have confidence, and not be ashamed before Him at His coming*.

24. *Faithful is He*] *You may rely upon God to do what I say: for He mocks us not by an idle or deceptive calling*. 1 Cor. i. 9, *God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord*; 1 Cor. x. 13, *God is faithful, who will not suffer you to be tempted above that ye are able, &c.* 2 Thess. iii. 3, *But the Lord is faithful, who shall stablish you, and keep you from*

Brethren, pray concerning us. Salute the brethren all of them in a holy kiss. I adjure you by the Lord, that the letter be read to all the holy brethren.

The grace of our Lord Jesus Christ be with you.

25 Brethren, pray for us. Greet
 26 all the brethren with an holy
 27 kiss. I charge you by the Lord
 that this epistle be read unto all
 the holy brethren.
 28 The grace of our Lord Jesus
 Christ be with you. Amen.

CHAP. V.
Pray for us. Transmit our greeting. Let all read our words. Grace be with you.

We ask your prayers. We send to all a loving salutation. Let this letter be read in the congregation. The blessing of our Lord be with you!

evil; Heb. xi. 11, Because she judged Him faithful who had promised.

That calleth you See note on chap. ii.

-12, *Who hath called you.*

Who also will do it] The last word is not in the original. *God not only speaks, but will do. With Him words are never disjoined from deeds, nor promises from their performance.*

25. *Pray for us*] Eph. vi. 19, *And for me*; Col. iv. 3, *Withal praying also for us*; 2 Thess. iii. 1, *Finally, brethren, pray for us*; Heb. xiii. 18, *Pray for us*. St Paul felt the prayers of others to be a real help: 2 Cor. i. 11, *Ye also helping together by prayer for us*.

For us] Here, concerning, about, us. Sometimes, for, in behalf of. Thus in Col. i. 3, *Praying always for (concerning) you*; and in Col. i. 9, *To pray for (in behalf of) you*. It is only a difference of form: he who prays about another prays for him.

26. *With*] Literally, in; that is, in the form of, as the expression of the greeting.

With an holy kiss] Rom. xvi. 16, *Salute one another with an holy kiss*; 1 Cor. xvi. 20, *Greet ye one another with an holy kiss*; 2 Cor. xiii. 12, *Greet one another with an holy kiss*; 1 Pet. v. 14, *Greet ye one another with a kiss of charity*.

27. *I charge you by the Lord*] The expression is still stronger in the original: *I adjure you by the Lord*. The precise (compound) verb here used is not found elsewhere in Scripture: but in Mark v. 7 (*I adjure thee by God*), and in Acts xix. 13 (*We, or I, adjure you by Jesus whom Paul preacheth*), the simple verb is employed with the same construction.

That this epistle be read] Literally,

that the (or my) letter be read. Thus we have, with regard to the very first of St Paul's Epistles, an express direction for that which has been the usage of all the Churches, the reading of the books of the New Testament, as they were gradually added to the sacred store, in the Christian congregation. The extension of the injunction, from the Church directly addressed in the particular Epistle, to other congregations also, finds its express warrant in Col. iv. 16, *And when this epistle is read among you, see that it be read also in the church of the Laodiceans; and that ye also read the epistle [which will reach you] from Laodicea*.

Holy] See note on verse 23, *Sanctify*.

Holy brethren] The same combination is found in Heb. iii. 1, *Holy brethren, partakers of the heavenly calling*.

28. *The grace*] *The free favour, the spontaneous and merciful blessing*. Like forms of benediction are found at the close of all St Paul's Epistles. Thus (1) Rom. xvi. 24, 2 Thess. iii. 18, *The grace of our Lord Jesus Christ, [be] with you all*; 1 Cor. xvi. 23, *The grace of the Lord Jesus [be] with you*. (2) 2 Cor. xiii. 13, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all*. (3) Gal. vi. 18, *The grace of our Lord Jesus Christ [be] with your spirit, brethren*; Phil. iv. 23, *The grace of the Lord Jesus Christ [be] with your spirit*; Philem. 25, *The grace of our Lord Jesus Christ [be] with your spirit*. (4) Eph. vi. 24, *Grace [be] with all them that love our Lord Jesus Christ in sincerity*. (5) Col. iv. 18, 2 Tim. iv. 22, *Grace [be] with you*; 1 Tim. vi. 22, *Grace [be] with thee*; Tit. iii. 15, *Grace [be] with you all*.