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THE
OXFORD & CAMBRIDGE
EDITION.

THESSALONIANS
I&II.

Rev. F. MARSHALL. M.A.

LONDON:
GEORGE GILL & SONS LTD.,
13, WARWICK LANE, E.C.

MAP ILLUSTRATING S. PAUL'S EPISTLES TO THE THESSALONIANS.



(Starting Point, Antioch in Syria:)

Red Line shews Route of S. Paul's Second Missionary Journey.

THE OXFORD AND CAMBRIDGE EDITION.



THE EPISTLES OF PAUL
THE APOSTLE TO THE
THESSALONIANS

WITH

Introduction and Notes.

BY THE

REV. F. MARSHALL, M.A.

*(Late Exhibitioner of St. John's College, Cambridge)
Rector of Mileham, formerly Vice-Principal of the Training College, Carmarthen,
and lately Head Master of Almondbury Grammar School.*

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13 WARWICK LANE, E.C.

PREFACE.

THIS Edition of the two Epistles to the Thessalonians is primarily intended for the use of Students preparing for the Local Examinations of the Universities of Oxford and Cambridge and similar Examinations. It will, however, be found of service to University and Theological Students.

It is compiled mainly from notes drawn up by the Editor for his own pupils, embracing an experience of more than twenty years.

The Introduction treats fully of the several subjects with which the Student should be acquainted. These are set forth in the Table of Contents.

The Biographical and Geographical Notes, with a Map, will be found to give the Student all necessary information, thus dispensing with the need for Atlas, Biblical Dictionary, and other aids.

The chief alterations in the Revised Version are pointed out in footnotes, the Student being referred to the Revised Version.

In addition will be found an Appendix, containing (1) a Commentary on the more important changes in the Revised Version; (2) a Series of Examination Papers.

F. M.

Mileham.

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INTRODUCTION.

TITLES.

The Epistles to the Thessalonians form two of the group of fourteen Epistles or Letters said to have been written by S. Paul. This group includes the three so-called "Pastoral Epistles" addressed by S. Paul to Timothy and Jude, as well as the "Epistle to the Hebrews," the authorship of which is very uncertain. This distinguishes them from the group of seven Epistles which follow, known as "The Catholic Epistles."

These two Epistles were the first of all those written by S. Paul, and indeed are the earliest of all known Epistles. The whole group of fourteen originally were collected into one volume and simply entitled "The Apostle" each one being distinguished from the others by the simple heading of those to whom it was addressed, as "To the Romans," "To Timothy" or "To the Thessalonians." The order of arrangement in the original collection was the same as that of the Authorized Version of 1611, with one exception - that of the Epistle to the Hebrews, which was placed fourth. It was afterward placed tenth and then finally as at present, last of all. The arrangement was not made according to the order in which they were written, *i.e.*, according to date, but rather in the order of their estimated importance.

In some of the MS copies, S. Paul's Epistles preceded, and in others followed, the Catholic Epistles.

The earliest known of the MS copies of the books of the New Testament, *viz.*, those of the fourth and fifth centuries, such as the Codex Alexandrinus in the British Museum; the Codex Vaticanus in the Vatican, at Rome; the Codex Ephraemi in the Imperial Library of Paris; and the Codex Sinaiticus in the Royal Library, St. Petersburg; have, as the titles of these two Epistles:—

προς θεσσαλονικεις α

i.e. To the Thessalonians A (or 1)

προς θεσσαλονικεις β

i.e. To the Thessalonians B (or 2)

In the Codex Bezae of the sixth century, now at Cambridge, we find them entitled :—

προς θεσσαλονικεις πρωτη
The First to the Thessalonians; and
προς θεσσαλονικεις δευτερα
The Second to the Thessalonians.

In the Codex Augiensis of the eighth century, now in the Library of Trinity College, Cambridge, is the title :—

προς θεσσαλονικαιους πρωτη
The First to the Thessalonians; and
προς θεσσαλονικαιους δευτερα
The Second to the Thessalonians.

The Codex Boernerianus, also of the eighth century, now in the Royal Library, Dresden, has :—

πρωτη επιστολη προς θεσσαλονικαιους
The First Epistle to the Thessalonians; and
δευτερα επιστολη προς θεσσαλονικαιους
The Second Epistle to the Thessalonians.

The Codex Passionei, now at Rome, an MS copy of the same period, gives :—

του αγιου αποσταλου Παυλου επιστολη προς θεσσαλονικεις πρωτη
The First Epistle of the Holy Apostle Paul to the Thessalonians.
του αγιου αποσταλου Παυλου επιστολη προς θεσσαλονικεις β
The Second Epistle of the Holy Apostle Paul to the Thessalonians.

Hence we get our titles :—

The First Epistle of Paul the Apostle to the Thessalonians.
The Second Epistle of Paul the Apostle to the Thessalonians.

The Greek headings or titles of the two Epistles, given above, are, in the original MSS, written in Uncial or larger Greek characters, but for greater readiness in reading they are here printed in the more modern smaller or cursive characters.

THE EPISTLES OF PAUL.

Thirteen are known. He probably wrote others that are lost. Hebrews is almost certainly not Paul's. The thirteen were written at four different periods in his life, with a gap of five years between each period. The following table shows their order, &c. :—

PERIOD.	DATE.	EPISTLE.	PLACE OF WRITING.	CHARACTERISTIC.
Second Missionary Journey.	52—53	I. Thessalonians. II. Thessalonians.	Corinth. Corinth.	The doctrine of the Second Advent. Practical duties of those who looked for the second coming.
Third Missionary Journey.	57—58	I. Corinthians, II. Corinthians. Galatians. Romans.	Ephesus. Macedonia. Macedonia. Corinth.	Shows the Christian way of settling doubts. Defence of his apostleship. Christian liberty. Justification by faith.
First Roman Captivity.	61—63	Philippians. Colossians. Philemon. Ephesians.	Rome. Rome. Rome. Rome.	Paul's Gospel. The Personality of Christ. The relation of slavery to Christianity. Connection between Christ and the Church.
Second Roman Captivity.	66—68	I. Timothy. II. Timothy. Titus.	Rome. Rome. Rome.	Pastoral Duties and Church Government.

THE AUTHOR.

The authorship of the two Epistles to the Thessalonians is assigned to S. Paul by the unanimous testimony of the early fathers, and has never been seriously doubted, for

(a) Both Epistles are named in the Muratorian Fragment as being written by S. Paul. The Muratorian Fragment is a somewhat mutilated manuscript of the eighth or ninth century, discovered in Milan in 1740, and originally composed about 150—170 A.D.

(b) Polycarp, Bishop of Smyrna, martyred. A.D. 155, made allusions to them by name, and quoted from both Epistles; "*Pray also for other men without ceasing*" (1 Thess. v. 17). "*Do not count such as enemies, but call them back, as suffering and straying members*" (2 Thess. iii. 15).

(c) Irenaeus, Bishop of Lyons, 190 A.D., writes: "'And on this account the Apostle [Paul], explaining his own meaning, has set forth the perfect and spiritual man of salvation, speaking thus in the First Epistle to the Thessalonians: "*And may the God of peace sanctify you wholly, and your entire spirit, soul and body, be kept perfect without complaint, till the advent of the Lord Jesus Christ*"' (1 Thess. v. 23). 'And again in the Second Epistle to the Thessalonians speaking of antichrist: "*And then shall the wicked one be revealed, whom the Lord Jesus Christ shall slay with the breath of His mouth and destroy with the presence of His coming, even him whose coming is after the working of Satan with all power and signs and lying wonders*"' (2 Thess. ii. 8, 9).

(d) Tertullian, about A.D. 220, writes, "'The character of these men learn, along with the Thessalonians. For we read: "*How ye turned from idols to serve the living and true God, and to wait for His Son from heaven*"' (1 Thess. i. 9, 10). 'And in the Second Epistle to the same persons he [Paul] writes with greater solicitude: "*But, I beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not soon shaken in mind, nor be troubled*"' (2 Thess. ii. 1, 2).

(e) Clement, of Alexandria, writes: "'To this point says the divine apostle [Paul]: "*For this is the will of God, even your sanctification*"' (1 Thess. iv. 3). 'And the apostle [Paul] says: "*There is not in every man that knowledge. But pray ye, that we may be delivered from all unreasonable and wicked men, for all men have not faith*"' (2 Thess. iii. 1-2).

In the Epistles themselves, the language, style, and tone of thought provide still further proof, if any were required, that S. Paul was the author of both, and that both were written by the same hand. In this the most learned commentators both ancient and modern agree.

DATE AND PLACE OF WRITING.

Although the subscription, at the end of each Epistle in the Bible, states that it was written from Athens, it is generally agreed that both statements are incorrect, and that both epistles were written at Corinth, one, the First, towards the end of the year A.D. 53, and the other, the Second, sometime in the early part of A.D. 54.

S. Paul founded the Church of Thessalonica in A.D. 52, on his visit to that town during his second missionary journey. From Thessalonica he went to Berea and Athens, staying some time in each town. He then went to Corinth, where he stayed a year and a half working at his trade as a tent-maker (Acts xviii. 1-3). This would bring the time to about the middle of A.D. 53.

It is evident from the first verse of each epistle, that Silvanus was with S. Paul when both were written. When S. Paul left Corinth he separated from Silvanus and sailed into Asia, taking with him Priscilla and Aquila, and it is almost certain that Silvanus was never afterwards a companion of S. Paul. Therefore the Epistles were written before S. Paul left Corinth. They were also written after the return to Corinth of Timothy, who had been sent on a mission to Macedonia, which included Thessalonica (compare Acts xviii. 5 and 1 Thess. iii. 6). This conclusively shews that the First Epistle was written at Corinth, in the latter part of the year A.D. 53.

Between the date of the First Epistle and S. Paul's departure from Corinth changes had arisen in the Christian Church of Thessalonica, which caused S. Paul, who had received a further report of its condition, to send a second Epistle. This time need not have been long, as a few months would be sufficient for S. Paul to have received this report and acting upon it. Hence the Second Epistle was written early in A.D. 54.

LIFE OF AUTHOR.

S. Paul was first known as Saul, which was his Hebrew name, Paul being Latin. He was born about A.D. 2 at Tarsus, in Cilicia, a Roman province in the south-east of Asia Minor. His parents were pure Jews, so that he was a "Hebrew of the Hebrews and of the tribe of Benjamin" (Philippians iii. 5). Paul was highly educated under the well-known Rabbi Gamaliel, and became a Pharisee, and in common with all Jewish boys, was taught a trade, in his case that of a tent-maker. He inherited from his father the privilege of being a Roman citizen, which privilege he claimed thrice in after life, once at Philippi (Acts xvi. 37-8), again at Jerusalem (Acts xxii. 25-28) and a third time at Cæsarea (Acts xxv. 11).

In A.D. 37, after the death of Stephen, of which Saul, as he was still known, was a witness in Jerusalem, he became one of the leading persecutors of the Apostles and their adherents. To arrest some of these who had fled from Jerusalem, he was sent by the High Priest to Damascus, but on the way thither, saw a brilliant light, was struck blind, heard a voice from heaven, and was converted. Led into Damascus, he remained blind three days, but on being baptized by one Ananias, he recovered his sight. After preaching in Damascus, he retired for a time into Arabia, and then returned to Damascus. Three years after his conversion, Saul had to flee from Damascus, owing to the enmity of the Jews, and made his first visit as a Christian to Jerusalem. Here he was introduced by Barnabas to the Apostles S. Peter and S. James, and soon became a noted exponent of Christian doctrines. From the violent persecution that ensued, Saul fled, by way of Cæsarea, to his native city of Tarsus, whence he was brought to Antioch, in Syria, by Barnabas. At Antioch, Paul, as he was now called, stayed two years, working under Barnabas and with Barnabas as a companion. Paul was sent by the elders of Antioch to Jerusalem with alms for the brethren there. After the death of Herod the Great, Paul and Barnabas returned to Antioch, accompanied by John Mark.

In A.D. 47 Paul and Barnabas, after being summoned by the Holy Spirit, were sent by the brethren at Antioch upon the First Missionary journey. Paul passed through Cyprus and the south-east of Asia Minor, visiting Attalia, Perga, Antioch in Pisidia, Iconium, Lystra, where he probably first met with Timothy, and Derbe; then back to Attalia and thence by sea to Antioch in Syria. Paul then went to Jerusalem to attend the Apostolic Council, concerning the Jewish rule for Gentile converts (Acts xv. 1-35).

Then came his Second Missionary journey, following his quarrel with Barnabas. Paul selected as his companion Silas (Silvanus), and together they went from Antioch, by land, through the Syrian Gates of Mt. Taurus to Derbe and Lystra, where Paul circumcised Timothy, who then accompanied Paul and Silas to Iconium, Antioch in Pisidia, Troas, across the Aegean Sea to Philippi and Thessalonica, where he founded that Church. Paul next visited Beroea, Athens and Corinth. At Corinth he stayed working as a tent-maker for eighteen months, and here he wrote both the First and Second Epistles to the Thessalonians. S. Paul then returned by way of Ephesus, Cæsarea and Jerusalem to Antioch in Syria.

After spending some time at Antioch, S. Paul went on his Third Missionary journey, through Asia Minor, Macedonia and Achaia, returning after an absence of about four years to Jerusalem to keep the Feast of Pentecost. During this visit to Jerusalem, S. Paul was seized by the Jews in a tumult which they had created, but was rescued from their violence by the Roman soldiers. The Roman authorities, however, imprisoned him. He was removed to Cæsarea, where he remained as a Roman prisoner two years. Upon his appeal, as a free Roman citizen.

to Cæsar, when tried before Agrippa, S. Paul was sent to Rome, where he was kept in custody in his own hired house, under the guard of a soldier. There he lived at least two years openly preaching the Gospel. When S. Paul was released, we know not, but from a careful study of his Epistles we find he afterwards visited Ephesus in Asia (*Timothy*), Macedonia in Greece (*Timothy*), Crete (*Titus*), Miletus and Troas in Asia Minor (*Timothy*), and Corinth in Greece (*Timothy*). Afterwards, passing through Rome, S. Paul went on his western journeys through Spain and Gaul, returning to Rome, where he was again arrested, imprisoned and finally put to death during the persecutions of the Christians by Nero in A.D. 67 or A.D. 68.

THESSALONICA AND THESSALONIANS.

Thessalonica was a city of Macedonia, situated at the head of an arm of the Ægean Sea, known, in ancient times, as the Thermaic Gulf, and now, as the Gulf of Saloniki. Its original name was Therma, and it was so called from the hot springs (Thermae), which still exist near the city. The town is now called Saloniki, a contraction of Thessalonica, and is now the second city of the Balkan Peninsula, being only surpassed in importance by Constantinople.

Its name, Thessalonica, was given to it by Cassander, who rebuilt it about the year 312 B.C. in honour of his wife, Thessalonica, a daughter of Philip of Macedon, and step-sister of Alexander the Great. Under its name of Therma, it had been a town of but little importance or interest beyond its hot baths, but after the decay of Greek nationality, it, in Roman times, rose to great eminence, especially in commercial matters.

Importance. After the conquest of Macedonia by the Romans, Thessalonica became the capital of the second of its four divisions, and shortly afterwards, when the district was made a Roman province, it was created the capital of the whole of Macedonia, and became an important Roman military station. During the first century, before S. Paul visited it, the town was declared a "free city," with certain privileges and many rights of self-government. In the Acts of the Apostles we find its chief magistrates termed "politarchs" (Acts xvii. 8). That the Acts gave these rulers their correct designation is proved by the fact that they are so termed upon the ruins of an ancient arch still spanning the main street of the city, which was erected soon after the Roman conquest of Macedonia. From the inscription there found, we learn that there were "seven politarchs" whose names are given. At Thessalonica, the Romans constructed docks for their vessels of war. Its situation on the edge of a rich and fertile plain; its direct water communication with all the chief ports on the coasts of Achaia, Macedonia and Asia Minor; its importance as the chief station on the Via Egnatia or Egnatian Way, the great Roman road which extended for over 500 miles, from the ports of Dyrrachium (Durazzo) and Apollonia on the Adriatic opposite the town of Brundisium

(Brindisi) to the Hebrus near the Hellespont, rendered it an important centre of trade, so important, indeed, that eventually it became one of the chief cities of Southern Europe. The same circumstances also made it an ideal centre for missionary enterprise from which to spread the Gospel to the various towns of the provinces of Achaia and Macedonia. As its trade and commerce increased it attracted great numbers of Jews, who settled there and engaged in trade. These Jews so increased that at length they formed about one-third of the whole population. They became so numerous and influential that we read, "They had a Synagogue of their own" (Acts xvii. 1), and that "they troubled the people and the rulers of the city" (Acts xvii. 8). In addition there were many Gentile proselytes—"devout Greeks a great multitude" (Acts xvii. 4).

Foundation of the Church at Thessalonica. When S. Paul had arrived at Troas, in Asia Minor, south of the entrance to the Dardanelles (Acts xvi. 9) he had a vision, in which he was directed by the Holy Spirit, to "cross over into Macedonia." Thereupon S. Paul, accompanied by Silas, Timothy and Luke, sailed across the Ægean Sea and landed at Neapolis. Thence they went to Philippi, where S. Paul founded his first European Church. Here, he converted Lydia and all her household, cast out a spirit of divination and with Silas was imprisoned, scourged and released. S. Paul in 1 Thess. ii. 2 refers to this imprisonment and punishment.

From Philippi, Paul, Silas and Timothy went to Thessalonica, passing through Amphipolis and Apollonia. At Thessalonica they found a Synagogue of the Jews into which they entered, and for three sabbaths S. Paul reasoned with the Jews, proving to them that Christ must suffer and rise again from the dead and that the Jesus, whom he proclaimed, was the Christ. Some of the Jews, many of the chief women, and a great number of devout Greeks (Gentile proselytes) believed and joined them. The other Jews, gathering together a crowd, raised an uproar in the town and assaulted the house of one Jason, with whom Paul and his companions were staying. Not being able to seize the apostle, they took Jason and dragged him before the rulers, who took security of Jason and others and set them free (Acts xvii. 1-10). From the Epistles we find that S. Paul worked as a tent-maker during his stay at Thessalonica (1 Thess. ii. 9) and, that twice, whilst there, he received monetary assistance from the Philippians (Phil. iv. 16) and though his success as a missioner was great, it was accompanied by persecutions. Probably before S. Paul left Thessalonica, he appointed overseers or presbyters to attend to the spiritual needs of the members of the Church (1 Thess. v. 12). Some of their duties are mentioned, viz., "Warn the unruly; comfort the feeble-minded; support the weak; be patient toward all men; see that none render evil for evil" (1 Thess. v. 14).

Although only three sabbaths are mentioned in the Acts as the length of S. Paul's stay at Thessalonica, careful consideration of all the statements made regarding it in the Acts and in the various Epistles, forces one to the conclusion that S. Paul stayed in Thessalonica at least five months, if not longer.

COMPOSITION OF THE THESSALONIAN CHURCH.

The Church of Thessalonica at the time Paul wrote his two Epistles was composed of :—

1. **Jews.** According to his usual practice, S. Paul, first of all, preached to the Jews in their synagogue, but the majority opposed him and rejected his message. Still some of the Jews believed and became members of the Church (Acts xvii. 4).
2. **Greeks.** These had been proselytised to the Jewish faith and many appear to have been in attendance in the synagogue (Acts xvii. 4). They are called "devout Greeks" (*σεβομένοι Ἕλλησι* religious Greeks, *i.e.*, those who had renounced the worship of idols and attended worship in the synagogue). Probably they were "Proselytes of the Gate," *i.e.*, Gentiles who were admitted to the many privileges of the Jewish communities but had not been circumcised nor did they keep the whole ritual of Moses as Proselytes of the Covenant. Of these in the Thessalonian Church there were a great multitude (Acts xvii. 4).
3. **Females.** These were women of influence and high social position in the city and possibly may have been the wives of the proselytes.
4. **Gentiles.** Those Gentiles converted by the preaching of S. Paul and his companions; not proselytes, but heathens. That many, if not the majority of the members of the Church, had been Gentiles, is clear from S. Paul's words, "What manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God" (1 Thess. i. 9).
5. **The Overseers** or officials appointed by S. Paul.

OCCASION AND OBJECT.

THE FIRST EPISTLE.

Occasion. Paul having heard of the persecutions of the members of the Church at Thessalonica, and of the attempts, by his enemies and the hostile Jews, to discredit him and his work in that and other cities, and so rendered anxious by his personal affection for that Church, sent Timothy from Athens to Thessalonica to enquire fully into the state of that Christian community, to strengthen and encourage them in the faith and to bring back to him at Corinth, a true report of its condition and progress.

Timothy's report filled Paul's heart with joy and gratitude when he learned of the affection and remembrance they bore towards him; how steadfast and earnest they had been to the true doctrines in spite of all their trials and persecutions; how the Church life flourished and the gifts of the Holy Spirit were made manifest throughout the provinces of Macedonia and Achaia and elsewhere in many who became examples by living Christian lives.

Still Timothy reported that there were defects in the Church, sensuality and covetousness being prevalent in some degree. There was also neglect of their ordinary duties arising from a too ardent regard to the doctrine of the Second Advent and a perplexity as to the share of their deceased brethren and members of the Church in the blessings of Christ's Second Coming.

Object.

1. Whilst praising them for their past conduct, to strengthen them in their perseverance to live truly Christian lives.
2. To urge them to lead a purer and more moral life by casting aside the weaknesses that beset them.
3. To comfort and console them concerning their deceased brethren, by giving them fuller and more detailed instruction regarding Christ's Second Coming.

Its two chief characteristics are affection and simplicity. As most of the Thessalonian converts were Gentiles, there is not a single quotation from the Old Testament.

THE SECOND EPISTLE.

Occasion. The messengers whom S. Paul had sent to Thessalonica with his First Epistle returned to Corinth after some short stay in that city, and reported that:—

The Thessalonians had received his letter with great joy and gladness.

That the anxious expectations and excitement regarding the Second Advent instead of being allayed by S. Paul's teaching had grown stronger.

His authority, although disputed by none, had been abused, and wrong use had been made of his name.

Several disorders and irregularities in living had arisen among the Thessalonians, some having forsaken all work, living in idleness in speculations of Christ's Second Coming.

Having heard their report, which, no doubt, he corroborated from other sources, S. Paul determined to write his Second Epistle.

Object.

1. To make it clear to the Thessalonians that the second coming of Christ, although a matter to be looked forward to, and an incentive to vigilance, must not be expected in the near future.
2. To shew them that a series of events must develop, that this series had then commenced, and that not until the series had run its course and become complete would the Second Coming take place.
3. To comfort and encourage them in their troubles and persecutions.
4. To urge them to lead a life of honesty and diligence.
5. To warn them against idleness and disorderly behaviour.
6. To order them to withdraw themselves from and to admonish any member who erred in these particulars.

BIOGRAPHICAL NOTES.

Silvanus, or **Silas**, as he is called in the Acts of the Apostles, was a Hellenistic Jew and a Roman Citizen. The name Silvanus is from the Latin *Silva*—a wood, and is the Latin name of Silas. In the Acts he is termed a prophet, *i.e.*, an inspired preacher. He was sent with Barnabas to convey the Decree of the Council from Jerusalem to Antioch with S. Paul and Barnabas. He remained at Antioch, and, on the quarrel of S. Paul and Barnabas, was chosen by S. Paul as his companion on his Second Missionary journey, and with him was imprisoned at Philippi, and like him claimed the Roman franchise. At Beroea, he was left behind with Timothy whilst S. Paul was sent away to Athens. Silvanus along with Timothy rejoined Paul at Corinth, having probably first followed him to Athens, whence they were again sent to Macedonia. He is mentioned frequently as being with S. Paul at Corinth, and no doubt is the same Silvanus who was the bearer of Peter's First Epistle to the Churches of Asia Minor. Tradition represents him as becoming Bishop of Corinth.

Notice in the Epistles. Paul and Silvanus and Timotheus unto the Church of the Thessalonians, which is in God the Father (1 Thess. i. 1 and 2 Thess. i. 1)

Timotheus, or **Timothy**, as he is elsewhere called, was the son of a Greek (*i.e.*, Gentile) father and a Jewish mother (Acts xvi. 1-3). His mother's name was Eunice and his grandmother's Lois (2 Tim. 1-5), and under their strictly Jewish training he was made familiar with the Holy Scriptures from a child (2 Tim. iii. 15). Most probably he was one of S. Paul's own converts, as in his Epistles he variously names him "son," "my own son," "my beloved son," "my dearly beloved son."

Timothy lived with his mother at Lystra, and on S. Paul's second visit to that town S. Paul circumcised Timothy (Acts xvi. 3), who thenceforward became a companion of S. Paul and Silvanus, accompanying them on the Second Missionary journey through Phrygia and Galatia into Macedonia. At Beroea he stayed behind with Silas whilst S. Paul journeyed on to Athens. Timothy rejoined S. Paul at Athens, and with Silas was sent on a mission to Thessalonica to obtain tidings of the state of the Thessalonian Church founded previously by S. Paul. He returned to S. Paul, who was at Corinth, made his report, and was with S. Paul when he sent his two Epistles to the Thessalonians.

For the five following years we have but a scanty record, but may infer, that he was actively assisting S. Paul, for he, with Erastus, was sent in advance into Macedonia, where he was rejoined by S. Paul, and travelled with S. Paul on his return journey as far as Miletus. Afterwards he was with S. Paul at Rome, as S. Paul states in his Epistles to the Philippians, the Colossians, and to Philemon. On S. Paul's release, Timothy accompanied him again to Macedonia and Asia as far as Ephesus, where he stayed. Nothing more is known of his life, though according to tradition he became the first Bishop of Ephesus, and was clubbed to death by the angry populace for protesting against the license which attended the celebration of the great festival of the goddess Artemis.

GEOGRAPHICAL NOTES.

Achaia. A Roman province under a Proconsul, comprising the whole of Greece south of Macedonia, together with the adjacent islands. The capital was Corinth, from which town S. Paul sent his two Epistles to the Thessalonians. Paul visited Corinth and Athens, and founded the Church of Corinth. Macedonia and Achaia were frequently mentioned together to indicate all Greece.

Notice: "So that ye were ensamples to all them 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," etc. (1 Thess. i. 7-8).

Athens. Formerly the capital of Attica, and the chief seat of Grecian art, culture and learning. It stood and stands on a plain five miles from the coast, between the mountains of Attica and the sea, the Piræus being its port. S. Paul visited Athens (Acts xvii.), and from Athens he dispatched Timothy to Thessalonica before writing the First Epistle.

Notice: "When we could no longer forbear, we thought it good to be left at Athens alone" (1 Thess. iii. 1).

Corinth. A town situated on the isthmus of that name which connected the two great divisions of Greece. It was the capital of the Roman province of Achaia and a town of great commercial importance. S. Paul visited Corinth on his Second Missionary journey and stayed there a year and a half, during which time he wrote his two Epistles to the Thessalonians.

Judæa. This was the most southern of the four divisions of Palestine. Its boundaries frequently changed, but generally the province extended from Samaria to the Stony Desert of Arabia, and from the Mediterranean Sea to the River Jordan and the Dead Sea. Upon the death of Herod Archelaus, the Ethnarch of Judæa, in A. D. 6 who had succeeded to this part of the dominions of his father (Herod the Great), Judæa was made a part of the Roman province of Syria, under a Procurator, who was subject to the Governor of Syria. The Procurator, as a rule, resided at Cæsarea, on the Mediterranean, and not at Jerusalem. Several of these Procurators are named in the New Testament, *e.g.*, Pontius Pilate, Herod Agrippa, also termed King, Felix and Festus.

Notice: "For ye, brethren, became followers of the Churches of God, which in Judæa are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews" (1 Thess. ii. 14).

Macedonia. The north-eastern of the three Roman provinces, Illyricum, Achaia, and Macedonia, into which the country between the basin of the Danube and Cape Matapan was divided. The province was well intersected by Roman roads, the most important one being the Via Egnatia, which led from Apollonia on the shores of the Adriatic opposite Brundisium in Italy, through Macedonia to Cypsela, near the Sea of Marmora. Macedonia was the first part of Europe to receive the preaching of the Gospel. S. Paul visited many of its cities, including Thessalonica, Philippi, Beroea, Amphipolis, Apollonia, and Neapolis. In three of these Paul founded Churches, *viz.*, Thessalonica, Philippi and Beroea.

Notices: "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" (1 Thess. i. 7-8).

"And indeed ye do it towards all the brethren, which are in all Macedonia" (1 Thess. iv. 10).

Philippi. A city of Macedonia, on the Via Egnatia, or Egnatian Way, about nine miles from the sea, having Neapolis for its port. In S. Paul's time it was a Roman Colony. S. Paul founded here the first European Church, which twice sent him aid whilst at Thessalonica.

Notice: "But even after that we had suffered before and were shamefully entreated, as ye know, at Philippi" (1 Thess. ii. 2).

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

TEXT AND NOTES.

The Salutation to the Church. (Chap. i. v. 1).

1. ¹Paul and ²Silvanus, and ³Timotheus, unto the Church of the Thessalonians, which is 'in God the Father, and in the Lord Jesus Christ: ⁶Grace be unto you, and peace ⁷from God our Father, and the Lord Jesus Christ.

¹ Paul. Intro. p. ix.

² Silvanus. Intro. p. xv.

³ Timotheus. Intro. p. xv.

There are two reasons, why S. Paul should, both here and also at the commencement of the Second Epistle, add the names of Silas and Timothy to his own, in writing these epistles, although neither of them shared in the writing of them:—

a see R. V. and Note p. 31.

(a) Both were at Corinth with him at the time of writing (Acts. xviii. 5).

(b) Both were his companions when preaching at Thessalonica (Acts xvii. 4-14).

⁴ **The Church.** The Gk. ἐκκλησία, lit. a body of men called out to some public place, hence "an assembly." In a Christian sense it is "An assembly of Christians gathered together for worship." The word sometimes denotes "the whole body of Christians throughout the world" (Col. i. 18) and at others as here, "a particular section of that body." Our Lord uses the word in this latter meaning (Matt. xviii. 17) "But if he neglect to hear them, tell it unto the Church." Nowhere in the N.T. is the word ever used, as with us, to denote the *building*. It is always the *Congregation*. In his later Epistles, S. Paul uses the term "Saints" and not Church.

⁵ **In God the Father.** "In God the Father" marks the Church as not being heathen "in the Lord Jesus Christ" as not being Jewish. The Church is in the Father and in the Son, for its members were baptised into the name of the Father, Son and Holy Ghost, *i.e.*, the Trinity.

⁶ **Grace and Peace.** This is S. Paul's usual form of greeting in his epistles. An exception is in the two Epistles to Timothy, where he writes, "Grace, mercy, and peace." "Grace" is the Greek, and "peace" the Jewish form of salutation, in letters, hence S. Paul blends the two, to shew that both Gentiles and Jews, are one in Christ Jesus.

⁷ **From God the Father, etc.** These words were not in the best MSS. of this, S. Paul's first Epistle and should be omitted. They were added, no doubt, to be in agreement with his other epistles, in which they occur (See Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2, etc.)

Thanksgiving for the results of his preaching. (Chap. i., vv. 2-10).

2 ¹We ²give thanks to God ³always for you all, making mention of you in our prayers, ³ Remembering without ceasing your ⁴work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, *"in the sight of God* and and our Father: ⁴ Knowing, brethren ⁵*"beloved, your election of God.* ⁵ For ⁶our 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. ⁶ And ye became ⁷*"followers* of us, and of the Lord, having received the word in much ⁸*"affliction, with joy of the Holy Ghost:* ⁷ So that ye ⁹*"were* ¹⁰ensamples to all that believe in ¹¹Macedonia and ¹²Achaia. ⁸ For from you ¹³sounded out the word of the Lord, not only in Macedonia and Achaia, but also ¹⁴in every place your faith to God-ward ¹⁵is ¹⁶*"spread abroad,* so that we need not to speak any thing. ⁹ For they themselves ¹⁷*"shew of us,* what

α, β, γ, δ, ε, ζ, η, θ, see R. V. and Notes pp. 31, 32.

- ⁶ **Our gospel.** Not the written gospel of either Matthew, Mark, Luke or John, but the gospel as preached by S. Paul and his companions.
- ⁷ **Followers.** Rather "imitators" as in the R. V.: See 1 Cor. xi. 1 "Be ye followers of me" (see Note p. 31.)
- ⁸ **Affliction.** A reference no doubt to the persecution and escape of Paul and Silas from Thessalonica to Beroea, and also to the persecution the Christian Church at Thessalonica had suffered, just after its foundation, from the unbelieving Jews.
- ⁹ **Ensamples.** Literally, patterns: originally, a thing formed by striking on a block; hence, print, form, pattern, here, examples of success that followed the work of S. Paul and his companions. We still retain the abbreviated form "sample"—specimen.
- ¹⁰ **Macedonia.** Intro. p. xvii.
- ¹¹ **Achaia.** Intro. p. xvi.
- ¹² **Every place.** An example of Hyperbole for "In many places" of Matt. iii. 5. "Then went out to him Jerusalem and all Judaea, and all the region round about Jordan."
- ¹³ **Is spread abroad.** Thessalonica, owing to its advantageous position at the head of the gulf, and being the chief station on the Egnatian Way, in the midst of a fertile province, and also owing to its great commercial importance, had many means of quickly spreading any news to all the regions around.

¹ **We.** Probably refers to Paul only, as in ch. ii. 18 and iii. 1. Many commentators however take it to include Silas and Timothy, who had just been named in verse 1.

² **Give thanks.** Here, as in all his Epistles, except that to the Galatians, where the prospect appeared too saddening, S. Paul commences his letter by a thanksgiving to God for the spiritual well-being of the Church, he is addressing.

³ **Always for you all.** At all times, for everyone of you, i.e. forgetting none.

⁴ **Work of faith.** i.e., work that is the result of faith.

Labour of love. Toil for others prompted by love.

Patience of hope. Enduring constancy in waiting for the life to come.

Bishop Thorold says: "Faith works, love toils, hope waits."

⁵ **Your election.** S. Paul here refers to their being chosen or elected to membership of Christ and its Christian privileges, not to their election to final salvation.

manner of entering in we had unto you, and how ye turned to God ¹⁴from idols, to serve *the* living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which *delivered us* from the wrath to come.

i, k, see R. V. and Notes p 32.

Verses 10. Notice the traces of, or resemblances to, several articles of the Creed in this verse, as

- (a) "Whom he raised from the dead," to "The third day he rose again from the dead."
 (b) "To wait for his Son from heaven" to "He ascended into heaven. From thence He shall come to judge the quick and the dead."

¹⁴From idols. Shewing that the greater part of the members of the Thessalonian Church were or had been Gentiles.

How the Gospel was preached to the Thessalonians

(Chap. ii. vv. 1-12).

2 For yourselves, brethren, know our *entrance* in unto you, that it *was not in vain*; **2** 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 ³gospel of God *with much contention*. **3** For our exhortation *was not of deceit*, nor of ⁵uncleanness, nor in ⁶guile; **4** But 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 ^h*trieth our hearts*. **5** For neither at any time *used we flattering words*, as

a, b, c, d, e, f, g, h, i, see R. V. and Notes pp. 32-34.

¹ **In vain.** Empty; useless; to no purpose. (See Note p. 33).

² **Shamefully entreated.** "Outraged and insulted," referring to the incident at Philippi, where S. Paul and Silas, although free Roman citizens, were, by order of the magistrates, "beaten with rods, receiving many stripes, and cast into prison." This punishment was forbidden to be inflicted on any Roman citizen and S. Paul protested against it. "They have beaten us openly uncondemned, being Romans," etc., (Acts xvi. 37.) S. Paul again refers to this ill-treatment in 2 Cor. xi. 25. S. Paul and Silas were, however, undaunted by

this shameful and unlawful usage, as we here read, "they were bold," or better as in R. V., "they waxed bold," in further preaching the Gospel.

³ **Gospel of God** i.e. God's message.

⁴ **Contention.** The preaching of Paul and Silas at Thessalonica had met with great opposition on the part of the jealous Jews, who making use of the rabble, created an uproar in the town, and dragged Jason, their host, before the magistrates, so that the Thessalonian converts were obliged to send Paul and Silas away by night, privately (See Acts xvii. 1-10.)

⁵ **Uncleanness.** Impure motives, such as desire, of gain or applause.

⁶ **Guile.** Attempts to deceive others.

ye know, nor a ⁷cloke of covetousness, God is witness: 6 ⁶Nor of men sought ye glory, neither of you, nor yet of others, when we might have been ⁶burdensome, as the apostles of Christ. 7 But we were gentle ⁶among you, even as a nurse cherisheth ⁶her children; 8 So being affectionately desirous of you, we were ⁶willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye ⁶were dear unto us. 9 For ye remember, brethren, our ⁶labour and travail: for labouring night and day, because we ⁶would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God also, how ⁶holily, and ⁶justly, and unblameably we behaved ourselves ⁶among you that believe; 11 As ye know, how we ⁶exhorted and comforted, and charged every one of you, as a father doth his children, 12 That ye would walk worthy of God, who hath called you unto His ⁶kingdom and glory.

k, l, m, n, o, p, q, r, s, see R.V. and Notes pp. 34, 35.

had learned that of tent-making from goat's hair, at his native town Tarsus, in Cilicia, and practised it for his sustenance at the various towns at which he stayed on his journeys. Thus when this Epistle was written he was working at this trade in Corinth, and had previously worked at it in Thessalonica. It was not very lucrative, for we find that twice at Thessalonica (Phil. iv. 16) and once at Corinth (2 Cor. xi. 9), S. Paul had received monetary assistance from the Churches of Macedonia.

¹⁰ **Holily . . . justly . . . unblameably.** "Holily" denotes Paul's conduct to God; "justly," his conduct to man; and "unblameably," the complement of both these particulars. (*Spence and Exell*).

¹¹ **Exhorted, etc.** Urged, encouraged, and testified to every one of you. Translation of this verse somewhat faulty in A.V. (See Revised Version and Note on p. 35).

¹² **Kingdom and glory.** Neither "His glorious kingdom" nor "the kingdom of his glory" but two different objects, i.e. "The company of believers in Christ who form His kingdom now established on earth and afterwards realised at the Second Advent; and the glorious privileges of that company, even now enjoyed, and fully reserved for Christ's future kingdom."

⁷ **Cloke of covetousness.** Lit. a pretext for grasping; a sham or disguise in order to gain pecuniary profit or credit.

⁸ **Burdensome.** Lit. "of weight." Reference here is to "maintenance" which is alluded to in verse 9. Better to take the reading given in the margin of the Authorised Version "used authority" or better still that of the R.V. "claimed honour" as apostles of Christ.

⁹ **Labour and travail.** These two terms also occur in 2 Thess. iii. 8 and 2 Cor. xi. 27. They are not quite synonymous, for "labour" is active, denoting "bodily work or exertion" whilst "travail" is passive meaning the intensity of the work or "fatigue," its result. S. Paul puts his night's work, i.e. his teaching first, for emphasis, as being the more important and the day's work second, as being his usual or ordinary work. His motives for work were three, viz., independence of others, example to others, and charity to others. Every Jew had to learn a trade. S. Paul

How the Thessalonians received the Gospel, and their persecution (Chap. ii. vv. 13-16).

13 For this cause also ²thank we God without ceasing, ³*because, when ye received the word of 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.* 14 For ye, brethren, became *followers* of the churches of God, which in ³Judæa are in Christ Jesus: for ye also have suffered *like* things of *your own countrymen*, even as they *have* of the Jews: 15 ⁵Who both killed the Lord Jesus, and *their own* prophets, and *have persecuted us*; and they please not God, and *are contrary to all men*: 16 ⁷Forbidding 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 uttermost*.

a, b, c, d, e, f, g, h, i, k, see R.V. and Notes pp. 35, 36.

¹ For this cause. Because of the labour and toil, we endured in teaching you.

² Thank we God. S. Paul here gives thanks to God so fervently, because the Thessalonians had not only believed in God, but that their faith had shewn itself in their lives, by their Christian works. He gives many examples in this Epistle

as
"Ye became *followers of us*" (i. 6.)

"*Examples* to all that believed" (i. 7.)

"*Turned to serve the living and true God*" (i. 9.)

"*Glad tidings of your faith and charity*" (iii. 6.)

"*Touching brotherly love ye have no need*" (iv. 9.)

The R.V. brings out these points much more clearly.

³ Judæa. Intro. p. xvii.

⁴ Your own countrymen. A proof that the Church of Thessalonica was mainly

Gentile in origin and membership, as S. Paul here distinguishes their countrymen from Jews. The persecution recorded in Acts xviii. 5-14 was caused by Jews. This no doubt was followed after S. Paul's departure by Gentiles (Greeks) persecuting their own countrymen, whom, having become Christians, they would regard as renegades from their religion.

⁵ "Who both killed," etc. Even as the Greeks had persecuted the Gentile Christians at Thessalonica, so even and more so, had the Jews done to their countrymen, for they (the Jews) had killed the Lord Jesus Christ; they had killed the prophets before Him; and had persecuted (drave out) His apostles.

⁶ Are contrary to all men. The Jews were jealous that salvation should be for others and not for themselves alone.

⁷ Forbidding us. It was S. Paul's avowed mission to the Gentiles, that aroused the Jews against him. Notice their marked hostility when he spoke on the castle stairs (Acts xxii.) that when he spoke of his being sent to the Gentiles they immediately cried "Away with such a fellow from the earth."

⁸ To the uttermost. Rather to completion, to an end. (See Matt. x. 22, xxiv. 13; Mark xiii. 13; Luke xxi. 9; and John xiii. 1.)

Paul's anxiety and love, for the Thessalonians.

(Chap. ii. vv. 17-19).

17 But 'we, brethren, ¹*being taken from you* for a short time, ²*in presence, not in heart, endeavoured the more abundantly to see your face with great desire.* 18 Wherefore we would have come unto you, ³*even I Paul, once and again; but Satan hindered us.* 19 For what is our hope, or joy, or ⁴*'crown of rejoicing?* Are not even ye ⁵*'in the presence of our Lord Jesus Christ at his Coming?* 20 For ye are our glory and joy.

a, b, c, d, see R.V. and Notes p. 37.

- ¹ **Even I Paul.** Here S. Paul speaks for himself alone. Probably, it was whilst he was alone at Athens, that this eager desire came upon him.
- ² **Once and again.** Inferring that S. Paul at least made two separate attempts to revisit the Thessalonians, possibly, once when at Athens, he sent for Timothy and Silas to rejoin him there (Acts. xvii. 15), and again, when Timothy was absent on his mission to Macedonia (1 Thess. iii. 2.)
- ³ **Satan hindered us.** In Rom i. 13 and xv. 22 S. Paul gives other similar instances, of being hindered in his plans for visiting his converts; but what these hindrances were, we know not, though S. Paul evidently looked upon them, as the direct work of Satan. That he believed in the existence of personal fallen spirits is clear, if we compare the following and other passages in his Epistles:
- (a) "Even him whose coming is after the working of Satan" (2 Thess. ii. 9.)
- (b) "Come together again, that Satan tempt you not" (1 Cor. vii. 5.)
- (c) "For even Satan fashioneth himself into an angel of light" (2 Cor. xi. 14) R.V.
- (d) "Lest he fall into reproach and the snare of the devil" (1 Tim. iii. 7.)
- (e) "Whom I have delivered unto Satan" (1 Tim. i. 20.)
- (f) "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20.)
- ⁴ **Crown.** A reference to the *wreath* or garland, made of olive, bay or parsley leaves, conferred upon victors in the different Grecian games. Here it is an emblem of future glory and joy to Christians.
- ⁵ **At His coming.** i.e. The restoration of His kingdom; His Second coming; the Second Advent.

¹ **We.** The "we" is emphatic, and includes Timothy and Silas.

² **In presence not in heart.** For a similar expression of Paul's desire to be with his followers (see Col. ii. 5). "For though, I be absent in the flesh, yet am I with you in the spirit."

³ **The more abundantly.** Absence and distance only increases my affection for you (see also 1 Cor. v. 3.)

⁴ **With great desire.** Shews S. Paul's deep affection for the Thessalonians (see also ii. 8; ii. 20; iii. 6; iii. 12, etc., for other examples.)

The Mission of Timothy to the Thessalonians

(Chap. iii. vv. 1-5).

3. Wherefore when 'we could no longer ¹forbear, we thought it good to be left at ²Athens alone; 2 And

¹ **We.** Here "we" is singular and refers to S. Paul alone, who was the only one left at Athens.

² **Forbear.** Rather "bear" or "endure," as if Paul

had said, "Finding it impossible longer to endure our anxiety concerning you . . . we sent Timothy."

³ **Athens.** Intro. p. xvi.

sent Timotheus, our brother, and minister of God, *and our fellow-labourer* in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto. 4 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. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you and our labour be in vain.

a, b, c, see R.V. and Notes pp. 37, 38.

⁹ **Appointed thereunto.** Lit. "unto this we are laid." The same Greek expression is used in Luke ii. 34, and Philippians i. 17, and rendered "set." It means that all Christians will, by the divine will, have to undergo afflictions and troubles.

¹⁰ **Before.** Rather "plainly," as in the margin of the R.V.

¹¹ **For this cause, i.e.,** on account of the afflictions and the persecutions which have fallen upon you.

¹² **The tempter.** Another name for Satan, used also by Matthew: "And when the tempter came to him, he said" (Matt. iv. 3).

¹³ **Have tempted.** Here means "successfully tempted," so that they had fallen or given way to the temptation.

Timothy's welcome report and its effect upon Paul.

(Chap. iii., vv. 6-10).

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and *charity*, and and that ye have good remembrance of us always, *desiring greatly* to see us, as we also to see you. 7 Therefore brethren, we were comforted over you in all

a, b, see R.V. and Notes, p. 38.

⁴ **Sent Timotheus.** Silas and Timothy rejoined S. Paul at Corinth (Acts xviii. 5). The text here means that S. Paul, whilst at Athens alone, sent a message to Timothy, then at Berea, to go to Thessalonica, before rejoining him at Corinth.

⁶ **Comfort, i.e.,** encourage.

⁷ **Moved.** The original Greek word is remarkable, and occurs nowhere else in the Scriptures. It really means "agitate," "disturb," "trouble," hence "led astray," which is the most probable meaning here.

⁸ **These afflictions, i.e.,** those of the Thessalonians which had fallen upon them after Paul's departure.

¹ **But now.** Lit. "But just now," i.e., "Immediately after the return of Timothy with his report of the Thessalonians (Acts xviii. 5).

² **Good Tidings.** The same word is elsewhere used in the N.T. for "the preaching of the Gospel," cf., Luke ii. 10, "Behold I bring you good tidings of great joy."

⁵ **Faith and Charity, i.e.,** "Faith and love," which S. Paul, time after time, insists must act together. Hence their faith had not been shaken, and had enabled them to endure all persecutions, whilst their love had been shown by the tenderness they had had for each other's troubles.

⁴ **Good remembrance.** A hearty and kindly remembrance of the Apostle that testified to the excellence of their spiritual condition.

⁵ **Comforted.** "Encouraged, i.e. Timothy's news of their spiritual well-being had encouraged S. Paul to bear his own troubles with greater fortitude, and had cheered him in his distress.

⁶our affliction and distress, ⁷by your faith
8 For now ⁷we live, if ye stand fast in
the Lord. 9 For what ⁴thanks can we
render to God again for you, for all the
joy wherewith we joy for your sakes
before our God: 10 ⁷Night and day
praying exceedingly that we ²might see
your face, and might ³perfect ¹⁰that which
is lacking in your faith?

c, d, e, see R.V. and Notes p. 38.

vigour to S. Paul's life, when he heard the Thessalonians were steadfast in the faith.

⁹ **Night and day.** *i.e.*, incessantly. S. Paul's unceasing prayers were due to his great anxiety and earnest desire for their welfare. We know that this was scarcely an exaggeration, for he spent the greater part of his time in prayer and thanksgiving (see Eph. i. 16, 2 Tim. i. 3).

⁹ **Perfect.** The same word is used in Matt. iv. 21 and Mark i. 19 for "*mending* their nets," and also in Gal. vi. 1 for "*restoring* one who had committed a fault." Elsewhere in the N.T., it is used with the sense of *completing* a thing.

¹⁰ **That which is lacking.** The faith of the Thessalonians was lacking in many particulars:

- (a) Ignorance of some doctrines.
- (b) Erroneous views of others, *e.g.* The Second Advent.
- (c) Complete discontinuance of former heathen practices.
- (d) Carrying out Christian precepts into their daily life.

Paul's prayer for re-union and spiritual growth.

(Chap. iii. vv. 11-13).

11 Now God ¹himself and our Father,
and our Lord Jesus Christ ²direct
our way unto you. 12 And the Lord ³make
you to ⁴increase, and abound in love one
towards another, and towards all men,
even as we do towards you: 13 ⁵To

¹ **Himself.** Probably added for emphasis. The English idiomatic rendering of the phrase would be "Our God and Father Himself."

² **Direct.** The Greek word rendered "direct" is in the singular and follows

two nominatives, thus indicating a unity of person between God, our Father, and our Lord Jesus Christ. The prayer is addressed to Christ, thus, in S. Paul's opinion denoting Christ's divine nature.

³ **Make you.** In the Greek the "you" is first, and is therefore emphatic, so that it should read, "You may the Lord make."

⁴ **Increase and abound.** *i.e.*, "Increase more and more until at length there is an abundance of love," both toward one another and also toward all men.

⁵ **To the end.** Perfect and settled sanctification in the eyes of God is the object (or end) in view, and the means by which it is to be attained, is growing and overflowing love toward mankind [*New Testament Commentary*].

⁶ **Our affliction and distress.** Some commentators refer "affliction" to external trouble, and "distress" to his internal bodily trouble, but without good authority. More probably his affliction and distress arose from the persecution and opposition of the Jews, mentioned in Acts xviii. 5-12, as occurring at Corinth.

⁷ **We live.** *i.e.*, Timothy's good news imparted fresh strength and

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.*

a, see R.V. and Note p. 39.

word may include angels in the Old Testament, it never does so in the New. At the Second Advent, Christ will appear “in His glory and all the holy angels with Him” (Matt. xxv. 31), and His saints are to join Him (Matt. xxiv. 31). Although St. Paul may have had “angels” in his mind when he wrote “saints,” the word does not here include angels. In his Second Epistle, he distinctly states, angels will accompany Christ. “The Lord Jesus shall be revealed from heaven, with His mighty Angels” (2 Thess. i. 7).

⁶ **With all his saints.** These are the “holy ones” who having died in the faith of Christ, will be raised to life at the Second Advent. By some commentators the word includes “angels.” Though the

A warning against leading an impure life.

(Chap. iv, vv. 1-8).

4 ¹Furthermore, then ²we ³beseech you, brethren, and exhort you *“by the Lord Jesus, that as ye have received of us, how ye ought to ‘walk and please God, ‘so ye would abound more and more. 2 For ye know what ⁵commandments ‘we gave you, ⁴by the Lord Jesus. 3 ‘For this is the will of God, even your ⁹sanctification, that ye ‘should abstain from fornication: 4 That every one of you should know ¹⁰how to ‘possess his vessel in sanctification and honour; 5 Not ¹¹in the ‘lust of concupiscence, even as the*

a, b, c, d, e, f, g, see R.V. and Notes on pp. 39, 40.

¹ **Furthermore.** Lit. “finally,” as marking the end of the Epistle.

² **We,** i.e. Paul alone.

³ **Beseech . . . exhort.** “Beseech,” i.e. request you as a friend; “exhort,” i.e. urge you forward to do your duty.

⁴ **Walk.** Conduct yourselves in your every-day life.

⁵ **Commandments.** Should be “announcements made” or “orders conveyed from hand to hand.”

⁶ **We.** Here again “Paul alone.”

⁷ **By.** “By the authority of,” i.e. the commandments were orders, orders given by Christ Jesus to Paul, and handed on to the Thessalonians.

⁸ **For this is the will of God.** “God’s will” has two meanings:

(a) His determination or decree.

(b) His desire or pleasure.

Here His desire or wish is intended.

⁹ **Sanctification,** i.e. consecration, your dedication to the service of God.

¹⁰ **Know how to possess.** Here “vessel” has been taken to mean either: (a) “wife” or (b) “body.”

The verb rendered “to possess” really means “to gain possession of” or “to obtain the mastery of” or “control over.”

If (a) “wife,” we find Peter speaks of the wife “as the weaker vessel” (1 Pet. iii. 7); so that, in this case, the meaning would be, “Let every man obtain a wife for himself, and so being free from temptation, if he choose, from other women, he would preserve himself in holiness, purity and honour.”

If (b) “body,” the meaning would be “That each man should so obtain the mastery of or control over his own body, that he would preserve it in holiness,” etc.

¹¹ **Lust of concupiscence.** Lit. “passion of desire or lust,” i.e. “violent and inordinate emotions produced by sinful desires.”

¹²Gentiles which know not God; 6 That no man ¹³go beyond and ¹⁴defraud his ¹⁵brother ¹⁶in any matter, because that ¹⁷the Lord is the avenger ¹⁸of all *'such*; as we also have ¹⁹forewarned you, and ²⁰testified. 7 For God hath not called us unto ²¹uncleanness, but ²²unto *'holiness*. 8 He therefore that ²³despiseth, *despiseth* ²⁴not man, but God, who hath also given unto us his holy spirit.

h, i, j, k, l, see R.V. and Notes p. 40.

¹² **Gentiles.** S. Paul here, does not mean "all Gentiles" but only "those Gentiles who knew not God," for those to whom he was writing were, for the greater part, Gentiles.

As in other places, "Gentiles" were all those, who were not "Jews."

¹³ **Go beyond.** The word is only found in the N.T. and means "to outrun," rendered "transgress" in the R.V.

¹⁴ **Defraud.** *i.e.* over-reach, originally to get more than one's own share.

¹⁵ **Brother.** Not his blood relation, but any one of the brethren, his fellow-Christian.

¹⁶ **In any matter.** Rather, "in the matter," *i.e.* the matter of which I have just written.

The verse means "that no man should injure another, in his moral purity, or married happiness."

¹⁷ **The Lord.** God himself.

¹⁸ **Of all such.** Lit. "of all these things."

¹⁹ **Forewarned.** Rather "declared unto you" or "told you plainly." As here used, there is no idea of foretelling in the word.

²⁰ **Testified.** "Borne witness" or "solemnly affirmed."

²¹ **Uncleanness, *i.e.*** Impurity. God had a purpose in calling us, and that was not to lead a life of impurity, in thought, word or deed.

²² **Holiness, *i.e.*** Sanctification, or consecration to God's service. The same Greek word as "Sanctification" in verse 3.

²³ **Despiseth.** The word means "treat as of no account" or better as in the R.V. "rejecteth." The things rejected are the injunctions and warnings given above by Paul, as the minister and messenger of God.

²⁴ The sin of uncleanness or fornication referred to in the preceding verses is threefold: it is a sin against God, in that it defiles the presence of the Holy Spirit (1 Cor. vi. 15-19); against his neighbour, in that it defrauds him of his own (1 Thess. iv. 6); and against himself, in that it degrades his own body (1 Cor. vi. 18).

Paul urges them to brotherly-love and quiet industry.

(Chap. iv. vv. 9-12).

9 But as touching ¹brotherly love, ye need not that *"I write unto you: for ye yourselves are taught of God to love one another.* 10 ²And indeed ye do it toward all

¹ **Brotherly love.** The affection borne by Christians to Christians, a virtue carried out to so great a degree in the early days of Christianity, that even their enemies said, "See how these Christians love one another."

a, see R.V. and Note p. 40.

² **vv. 9 and 10.** There is no necessity to write to you upon brotherly love, for not only are you taught by God Himself to love one another, but you indeed carry out His command much further, for you extend your love to all the brethren throughout Macedonia.

the brethren, which are ³in all Macedonia : but we ^bbeseech you, brethren, that ye ^cincrease more and more ; 11 And that ye ^dstudy ^eto be quiet, and to do your own business, and ^fto work with your own hands, as we ^gcommanded you ; that ye may walk ^hhonestly toward them that are without, and that ye may have ⁱlack of nothing.

b, c, d, see R.V. and Notes p. 41.

the Lord Jesus, both Jews and Greeks" (Acts xix. 10.)

⁴ **Study**, i.e. "strive" or "endeavour earnestly."

⁵ **To be quiet**. Avoid excitement and live contentedly in peaceable employment.

⁶ **To work, etc.** A command to the members of the Church at Thessalonica, who had neglected their ordinary work, owing to misconception, in regard to the Second Coming of Christ, which, they had come to believe, was close at hand. From this verse, we learn, that the members were chiefly of the labouring class, and not the cultured rich.

⁷ **Honestly**, i.e. becomingly, uprightly and honourably (see Acts xx. 34 and Eph. iv. 28.)

⁸ **Lack of nothing**. Every outward want, both for living and for charity, being supplied by your own honest labour.

³ **In all Macedonia**. There is but little doubt that the Gospel preached at Thessalonica, Philippi and Berea spread, in a short time, throughout the whole province of Macedonia, and that in every village, there were small bands of Christians. A similar extension due to St. Paul's preaching of Christianity afterwards spread from Ephesus, for "all they that dwelt in Asia, heard the word of

Paul's answer to certain questions. (Chap. iv. vv. 13-18).

13 But ^aI would not have you ^bto be ignorant, brethren, concerning ^cthem which ^dare asleep, that ^eye sorrow not, even as ^fothers which have no hope. 14 ^gFor if we believe that Jesus died, and rose again, even so them also which ^hsleep in Jesus will God bring with ⁱHim.

a, b, c, d, see R.V. and Notes p. 41.

the faith would have in the Second Coming. S. Paul, in this chapter, wishing to remove all their doubts, makes three statements in reference to the Second Advent.

(a) The Second Coming of Christ would give no advantage or precedence to those who were living, but that the dead in Christ, i.e. the saints, would rise first.

(b) The order of events on that great day would be,

(a) The glorious appearance from heaven of Christ and his angels.

(b) The re-appearance of the saints or those who had died in the faith.

(c) The union of the living Christians and the risen saints in the air, with Christ and the angels.

(c) The Day of His Coming would be sudden, i.e. unexpected.

² **Them which are asleep**. The original Greek of the best MSS. reads "those, who from time to time, are laid to rest."

³ **Ye sorrow not**. S. Paul does not mean "all sorrow" but only that "despairing sorrow" which does not look beyond the grave, such sorrow as that of those who have no hope, or belief, in a future life.

⁴ **Others**, i.e. the rest ; the heathen.

⁵ **Verses 14**. "If, as we believe, and according to our faith we do so, that Christ died and rose again, so also shall His true servants rise again with Him.

⁶ **Him**. Jesus Christ.

15 For this we may say unto you ⁷by the word of the Lord, That ⁸we which are alive and *remain* unto the coming of the Lord, shall ⁹not *prevent* them which are asleep. 16 For ¹⁰the Lord himself shall descend from heaven ¹¹with a ¹²shout, and with the voice of ¹³the archangel, and with ¹⁴the trump of God: and the ¹⁵dead in Christ shall rise first: 17 ¹⁶Then we which are alive, *and remain*, shall be caught up together with them in the clouds, ¹⁷to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore, ¹⁸comfort one another ¹⁹with these words.

e, f, g, see R.V. and Notes pp. 41, 42.

who were dead, in rising again."

- ⁸ **Prevent.** From Latin *pre* before and *venire* to come, *i.e.* to come or go before, hence, anticipate, precede, gain an advantage. The word has gradually changed its meaning from "to go before" to its present usage of "to hinder," *cf.* "Prevent us, O Lord, in all our doings" (*Collect*).
- ¹⁰ **The Lord Himself.** Our Lord in His own personality. The "himself" is for emphasis. It would be better to retain the order as in the original Greek. "For the Lord Himself, with a shout, with voice of archangel and with trump of God, shall descend from heaven."
- ¹¹ **With.** The sense is better expressed by substituting "amidst."
- ¹² **A shout.** The original word occurs nowhere else in the N.T. It denotes a "shout of command," a "signal-shout."
- ¹³ **The Archangel.** There is no article "the" in the original, it is simply "voice of archangel." The word "archangel" is only mentioned once more in the N.T., *viz.* Jude ver. 9, "Michael, the Archangel." We read, however, in 2 Thess. i. 7, "Jesus shall be revealed from heaven with His mighty angels," or in R.V., "with the angels of His power," and in Revelation x. 1, "And I saw another mighty angel" or in R.V. "strong angel." From these various readings, it has been conjectured that there are degrees of power or rank among the angels, or different classes of angels.
- ¹⁴ **The trump,** *i.e.* the trumpet. Not God's trumpet or trumpet of God as belonging to Him, but the trumpet used in God's service (*cf.* 1 Cor. xv. 52, and Matt. xxiv. 31).
- ¹⁵ **Dead in Christ.** Those who died believing in Christ, and therefore, in spiritual union with Him. "The dead in Christ," says Paul, "shall rise before the living in Christ are changed."
- ¹⁶ **Then,** *i.e.* "Next," or "Immediately afterwards."
- ¹⁷ **To meet.** Lit., "unto meeting." The very expression used in Matthew xxv. 1 and 6. "And went forth to meet the bridegroom" and "Go ye out to meet him."
- ¹⁸ **Comfort.** Encourage.
- ¹⁹ **With these words.** Rather, "in these words," *i.e.* the truths which Paul had just written to them

⁷ By the word of the Lord. Rather, "in a word of the Lord," *i.e.* Paul says "In God's own words, through me, as His mouthpiece or messenger."

⁸ We which are alive and remain. Lit., "We, *i.e.*, the quick and those who are left over." It is more than doubtful that S. Paul, in writing these words, had any expectation that our Lord's Second Coming would be in his lifetime. It is far more likely, especially when we compare what he says in 1 Thess. v. 2, and 2 Thess. ii. 2, that it was a general statement, "That all who were alive at His Second Coming, whenever that might be, should not precede those

Paul's Teaching about the Second Coming of Christ. (Chap. v. vv. 1-11).

5 But ^{of} the ¹times and the ¹seasons, brethren, ye have ²no need that ³I write ^{unto} you. **2** For yourselves know ³perfectly that ⁴the day of the Lord so cometh ⁵as a thief in the night. **3** For when they ⁶shall say, ⁷Peace and safety, ⁸then sudden destruction cometh upon them, as ⁹travail upon a woman with child, and they shall ¹⁰not escape. **4** ¹⁰But ye, brethren, are not in ¹¹darkness, that ¹²that day should ¹³overtake you as a thief. **5** Ye are all the ¹³children of light, and the ¹⁴children of the day; ¹⁵we are not of the night, nor of darkness. **6** Therefore, let us not sleep, ¹⁶as do ¹⁷others; but let us ¹⁷watch and be sober. **7** For

a, b, c, d, e, f, see R.V. and Notes pp. 42, 43.

- ¹ **Times, seasons.** "Times," the general word denoting duration of the period yet to elapse, before the Second Advent; "seasons," a portion of time for a definite purpose, *i.e.* occurrences which will mark our Lord's Second Coming. It is an Hebrew expression in which the *second*, not the *first*, word is the more explicit, just as we use "The day and hour" (compare Dan. ii. 21, and Acts i. 7, Acts iii. 19-21 R.V.).
- ² **No need.** As S. Paul had previously told them, when he was with them at Thessalonica, that the time was a secret, purposely unrevealed, and that it being sudden and unexpected, it behoved them to exercise constant watchfulness, so as to be always prepared (see 2 Thess. ii. 5).
- ³ **Perfectly.** Exactly, certainly. The same word is used in Matt. ii. 8, "Search diligently"; Luke i. 3, "perfect understanding" (R.V. "traced accurately"); Eph. v. 15, "walk circumspectly" (R.V. "walk carefully").
- ⁴ **The day of the Lord, i.e.** the Day of Judgment. Also termed "That day" (2 Thess. i. 10). It is a common Old Testament expression (see Joel i. 15).
- ⁵ **As a thief, i.e.** suddenly; then least expected; when in fancied security; resulting in great loss (see Matt. xxiv. 43, Luke xii. 39, 2 Pet. iii. 10, and Rev. iii. 3).
- ⁶ **For.** Better omitted, not in best MSS., and the description is then continuous.
- ⁷ **Peace and safety, i.e.** no care for the mind, and bodily security.
- ⁸ **Sudden.** Word only used here and in Luke xxi. 34, where it is rendered "un-awares" (R.V., as a snare). It means "by surprise" or "unawares."
- ⁹ **Travail.** Pain and suffering which is unavoidable.
- ¹⁰ **Ye.** In contrast with the "they" (who were not Christians) of the previous verse.
- ¹¹ **Darkness, i.e.** ignorance, moral wickedness.
- ¹² **That day.** Lit. "the day," *i.e.* "The Last Day" or "Day of Judgment."
- ¹³ **Overtake.** Surprise you as a thief.
- ¹⁴ **Children of light.** A Hebrew expression denoting close affinity to light. *cf.* "Children of this world" (Luke xvi. 8 and xx. 34). "Son of peace" (Luke x. 6). **Of the day, i.e.** "of day" or "of daytime." These two expressions are a strengthening of the statement in verse 4.
- ¹⁵ **We are not of the night, i.e.** we belong not to night and darkness, further emphasizing the statement.
- ¹⁶ **As do others.** Lit. "as also the rest."
- ¹⁷ **Watch and be sober.** "To watch" expresses wakefulness from sleep; "to be sober" is to be free from the stupefying effect of self-indulgence. *cf.* 1 Pet. v. 8. S. Paul is here repeating the commands of our Lord, "Watch, therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh" (Matt. xxv. 13), and "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting so that day come upon you unawares" (Luke xxi. 34).

they that sleep, sleep in the night; and they that be drunken, are drunken in the night. 8 But let us, who are of the day, be sober, ¹³putting on the breastplate of ¹⁴faith, and love, and for an helmet, the hope of salvation. 9 For God hath not appointed us to ²⁰wrath; but ²¹to obtain salvation by our Lord Jesus Christ. 10 ²²Who died for us, that, ²³whether we wake or sleep, we should live together with him. 11 Wherefore, ^acomfort yourselves together, and ²⁴edify one another, even as also ye do.

g, h, i, see R.V. and Notes p. 43.

²² Who died for us, cf. the Nicene Creed "who for us men and for our salvation . . . and was crucified also for us" under Pontius Pilate.

²³ Whether we wake or sleep, i.e. alive or dead. S. Paul, here again, shows the Thessalonians that all those who died in the faith of Christ, suffered no disadvantage, for that all, alive or dead, at His Second Coming, would live again and be in union with Christ.

²⁴ Edify one another. Lit. "build up one another." From the frequent application of the term "house" or "temple" to Christians as a body, the use of the verb "to build" is naturally used to express growth, improvement and advancement in Christian life and principles.

¹³ Putting on. The original means "Having put on" as a single act, never to be undone.

¹⁴ Faith, love and hope. The three chief graces of a Christian; here given as forming his defensive armour.

Breast plate, a coat of mail as a protection for the chest and back.

Helmet, a covering protecting the head.

²⁰ Wrath. The manifestation of God's anger against sin at the Second Advent.

²¹ To obtain salvation, i.e. to acquire salvation by working it out through faith in Christ Jesus.

Teaching about Discipline and Social Duties.

(Chap. v. vv. 12-15).

12 And we beseech you, brethren, to know them which labour among you, and ²are over you in the Lord, and ³admonish you; 13 And to esteem them ⁴very highly in love for their work's sake; and be at peace among yourselves. 14 Now we exhort you, ⁵brethren, ⁶warn them that are ⁷unruly, ⁶comfort

a, b, see R.V. and Notes, p. 43.

¹ Know. "Value," "appreciate," "esteem."

² Are over you. The overseers or presbyters, who presided over the Christian Churches.

³ Admonish. "Reprove" or "warn."

⁴ Very highly. Lit. "beyond" or "exceedingly," "more than." This is the only place in the New Testament where the original Greek word occurs.

⁵ Brethren. Here, not only, the members of the Church, but also the ministers, overseers, or presbyters are addressed.

⁶ Warn. The same Greek work as is rendered "admonish" in verse 12.

⁷ Unruly. "Disorderly" as given in the margin of the A.V. It is a military term, denoting soldiers who would not keep their ranks. S. Paul evidently here refers to those who, being impressed by the supposed coming of Christ, neglected their ordinary duties and refused to work.

the feeble-minded, support the weak, be *patient* toward all men. 15 See that none *render* evil for evil unto any man; but *ever* follow that which is good, *both among yourselves, and to all men.*

c, d, see R.V. and Notes p. 44.

⁹ **Follow.** Lit. "pursue" as though the object desired were escaping, and required chasing, before it could be obtained.

Advice to the Thessalonians and Benediction.

(Chap. v. vv. 16-28).

16 Rejoice evermore. 17 ¹Pray without ceasing. 18 In ²every thing give thanks: for this is the will of God in Christ Jesus *concerning* you. 19 Quench not the Spirit. 20 Despise not ³prophecyings. 21 Prove all things; hold fast that which is ⁴good. 22 Abstain from ⁵all ⁶appearance of evil. 23 And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved *blameless unto* the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it. 25 Brethren, pray for us. 26 Greet all the brethren with an holy kiss. 27 I ⁷charge you by the Lord, that this epistle ⁸be read unto all the ⁹holy brethren. 28 The grace of our Lord Jesus Christ be with you. ¹⁰Amen.

a, b, c, d, e, see R.V. and Notes p. 44.

which is good." Here it denotes anything beautiful or admirable in itself; in verse 15, something beneficent in its action.

⁵ **Appearance.** Means "shape," "fashion," or still better here "form." The Greek word is only used five times in the N.T.; here, Luke iii. 22 "In a bodily *shape* like a dove"; Luke ix. 29 "The *fashion* of his countenance was altered"; John v. 37 "Nor seen his *shape*"; and 2 Cor. v. 7 "And not by *sight*" (see R.V. comment p. 31.)

⁶ **Charge.** The original is a much stronger word and should be read "adjure." S. Paul here put the Thessalonians upon their solemn oath before our Lord Jesus Christ. This was not in consequence of any action of his readers, but from his own anxiety for their spiritual welfare, and the great importance of this, his first Epistle, which had the command of the Lord Jesus.

⁷ **Be read.** i.e. Read at the public assemblies of the Thessalonian converts. This is scripture warrant for reading the New Testament in public worship, and this Epistle was in all probability the very first New Testament Book so read.

¹⁰ **Amen.** This word is not in any of the best MSS. It was an after addition so as to be in harmony with other Epistles.

⁸ **Render,** i.e. "give back," "return," "repay," or "requite," cf. Romans xii. 17 "Recompense to no man evil for evil"; and again 1 Pet. iii. 9. "Not rendering evil for evil."

¹ **Pray without ceasing.** S. Paul does not mean that the Thessalonians should pass the whole of their time in prayer, but, as in regard to S. Paul's thanksgiving and prayer mentioned in i. 2 and iii. 10, the *spirit* of prayer should always be present with them throughout their daily life.

² **In everything.** In all circumstances, whether of joy or sorrow; in prosperity or in adversity; in sickness or in health; in poverty or in wealth.

³ **Prophecying.** This was one of the spiritual gifts of the Early Church. See 1 Cor. xii. 8-11: "For to one is given by the Spirit, the word of wisdom, to another . . . prophecy . . . but all these worketh that one and the same spirit."

⁴ **Good.** The Greek word here used is a different one to that used in verse 15 "Follow that

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

TEXT AND NOTES.

The Salutation to the Church. (Chap. i. vv. 1-2).

1 Paul, and ¹Silvanus and ²Timotheus unto the ²church of the Thessalonians, in God our Father, and the Lord Jesus Christ: **2** Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

¹ **Silvanus and Timothy.** This Epistle was despatched as the first in the joint names of Paul, Silvanus and Timothy. Still both Epistles were the work of S. Paul alone. From being so sent, it is clear that the Second Epistle was written be-

fore the end of S. Paul's Second Missionary journey, as after its conclusion we do not find that Silvanus was ever again in the company of S. Paul.

² **Church of the Thessalonians, etc.** The salutation is exactly the same as that in the First Epistle, except that the words, "from God the Father and the Lord Jesus Christ," which are omitted from the First in the best MSS., are here and in other of S. Paul's Epistles undoubtedly genuine.

Thanksgiving for their spiritual growth, and their
past conduct. (Chap. i. vv. 3-6).

3 ¹We are ²bound to thank God always for you, brethren, as it is ³meet, because that your ⁴faith groweth exceedingly, and *"the charity of every one of you all toward each other aboundeth;* **4** So that we ourselves glory in you in the

¹ **We.** Here "we" refers to Paul, Silas and Timothy.

² **Bound to thank God.** The thanksgiving is regarded as a "debt," which must be discharged. The Apostle, as is his usual custom, praises his readers for their good work and spiritual progress, before he proceeds to censure them, for their faults and shortcomings.

a, see R.V. and Notes p. 45.

³ **Meet.** There is a difference between "bound" and "meet." The former implies a moral obligation, and the latter a recognition of fitness and propriety.

⁴ **Faith and charity.** In his First Epistle, S. Paul gives the three great Christian virtues, *faith, love and hope* (1 Thess. i. 3): here he mentions two only, but the third, *hope*, is implied and included in *patience*, which is here classed with *faith*, but in the First with *hope*.

⁵ **Charity,** *i.e.* your mutual love

churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.

b, c, d, see R.V. and Notes p. 45.

⁶ Churches of God. Those Churches in which S. Paul was at the time working, i.e. at Corinth and other towns in Achaia. From this verse we may infer that S. Paul had founded other Churches in the province of Achaia in addition to that at Corinth. Probably one was at Cenchrea, for we find in Romans xvi. 1, "Phebe, our sister, which is a servant of the Church at Cenchrea."

Paul visited Cenchrea during his Second Missionary journey (see Acts xviii. 18). "(Paul) having shorn his head in Cenchrea: for he had a vow."

⁷ That ye endure. The persecutions and tribulations mentioned by Timothy in his report, not those which took place when S. Paul was at Thessalonica.

⁸ Which is. These words found in the Authorised Version were not in the original Greek, and may be omitted, as what follows is a clause in apposition with "Your patience and faith . . . tribulations."

⁹ To recompense, etc. In the life hereafter God will recompense those who "afflict" in this world with "affliction," but those who are "afflicted" here, with rest in the life to come.

Hope for their Future Life. (Chap. i. vv. 7-10).

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, 8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished

a, b, see R.V. and Notes p. 45.

"giving or awarding retribution." This is the act of a righteous judge, not that of an avenging conqueror.

⁵ Know not . . . obey not. Two classes:

(a) Those who do not know God, i.e. the unbelieving Gentiles, including those who lived in ignorance of a true God.

(b) Those who obey not God, i.e. the unbelieving Jews and all Gentiles or Jews who refuse to live a life of faith in Christ.

⁶ Who. This includes both classes.

⁷ Shall be punished. Lit., "shall pay the penalty," or as in R.V., "shall suffer punishment."

S. Paul makes two distinct statements regarding this punishment:

(a) It is everlasting (or R.V., eternal). This is the only place in which Paul in any of his Epistles speaks of "everlasting destruction." It agrees, however, with our Lord's teaching, for we read, "Their worm dieth not" (Mark ix. 48), "These shall go away into everlasting punishment." (Matt. xxv. 46).

Note the opposite lot or award of the faithful, "But the righteous into life eternal" (Matt. xxv. 46).

(b) It is banishment from God's presence and glory. This also agrees with our Lord's teaching, "Cast him into outer darkness" (Matt. xxii. 13), and the opposite award to the faithful, "So shall we ever be with the Lord" (1 Thess. iv. 17).

¹ Rest. A noun, not a verb = "ease," "relief," "relaxation." This is not the "rest" in the grave, but the "joyful rest" after the judgment day.

² With us, i.e. with the Apostle S. Paul and his companions.

³ Shall be revealed. The revelation will be at Christ's Second Coming.

⁴ Taking vengeance. Lit.,

with *everlasting* "destruction from *the presence* of the Lord, and from the glory of his *power*. 10 When he shall come to be glorified in his *saints*, and to be *admired* in all them that believe (because ¹⁰our testimony among you was believed) in *that day*.

c, d, e, f, see R.V. and Notes p. 46.

Book, but in the Prayer Book Calendar and generally it is erroneously limited to the exceptionally holy.

¹⁰ **Our Testimony.** The preaching of the Gospel of Christ to the Thessalonians by S. Paul and his companions, Silas and Timothy.

¹¹ **That day.** The Day of Judgment; the Second Advent.

Prayer that they may be worthy of their calling.

(Chap. i. vv. 11-12).

11 ¹Wherefore also we pray always for you, that our God would ²count you worthy ³of *this* calling, and fulfil ⁴*all the good pleasure of his goodness*, and the ⁵*work of faith* ⁶with power: 12 That ⁷the name of ⁸our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

a, b, see R.V. and Notes p. 46.

"That ye would walk worthy of God, who hath called you unto his kingdom and glory."

⁴ **Work of faith**, an active, living faith, producing good works.

⁵ **With power.** Powerfully.

⁶ **The Name.** Includes the nature and character of our Lord. *cf.* "Hallowed be Thy Name," in the Lord's Prayer.

⁷ **Our Lord Jesus Christ.** Should read, "Our Lord Jesus," the word "Christ" not being in the original Greek.

⁸ **Glorified.** The glorification is of a two-fold nature. Christ was to be glorified in them (the Thessalonian converts); and they were to be glorified in Christ when they entered into the fullness of His glory.

² **Destruction.** This is not a *ctual* "annihilation," but "complete ruin," *i.e.* the deprivation of everything conducive to happiness.

³ **Saints.** Those separated from the rest of the world, and dedicated to God's service at Baptism. This is the meaning in the Bible and also in the Creed of the Prayer

¹ **Wherefore.** To which end.

² **Count you worthy.** S. Paul does not pray that they "may be worthy," for that could never be, but that they might be adjudged by God to be worthy, of being called to eternal life.

³ **Of this calling.** Rather as in R.V., "of your calling," *i.e.* your summons at the Last Day to a share in the heavenly inheritance of all true Christians. *cf.* I Thess. ii. 12,

Paul urges them to Soberness and Patience.

(Chap. ii. vv. 1-3).

2 ¹Now we ²beseech you, brethren, ³by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not ⁴soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. 3 Let no man deceive you ⁵by any means.

a, b, c, d, see R.V. and Notes p. 47.

¹ **Our gathering together.** The Greek word occurs here only and in Heb. x. 25 "Not forsaking the assembling of ourselves together." Here then it means the assembling together of the quick and the dead, to meet our Lord in the air, at the Judgment Day.

² **Soon.** Rather "quickly" as in R.V. (See note p. 47.)

³ **Shaken in mind.** Agitated so as to lose all reasoning power.

⁴ **Troubled.** Rather "terrified."

⁵ **By spirit . . . word . . . letter.** S. Paul here gives three ways in which the erroneous teaching was being spread among the Thessalonians, that the Second Coming of Christ would take place within a short time :

(a) *By the Spirit, i.e. by some pretended or fancied revelation of the Holy Spirit.* Some persons no doubt deceived themselves as well as others by this means.

(b) *By word, i.e. by some perversion, distortion or exaggeration of S. Paul's real oral teaching whilst he was among the Thessalonians.*

(c) *By letter, i.e. by some epistle from S. Paul. This would be one either forged, or one of which no trace remains, or his first epistle that was misunderstood. A forged epistle would be the most probable.*

¹⁰ **By any means.** In any of the three ways of verse 2, by spirit, word or letter.

Revelation of the Man of Sin. (Chap. ii. vv. 3-6).

For that day shall not come, except there come ¹a falling away ²first, and that man of sin be revealed, the ³son of

a, b, see R.V. and Notes p. 47.

The R.V. instead supplies the words "it will not be."

¹ **A falling away.** Before the Second Advent there would arise a falling away or great apostasy from all true faith, true religion, and the true God, of some of those who were within the Church of Christ, and of which S. Paul had spoken to the Thessalonians, when he was with them. This apostasy would precede the coming or appearance of the Man of Sin.

² **First, i.e. before the Second Coming of Christ.**

³ **Man of Sin.** See note at end of this section.

⁴ **Son of perdition.** A Hebrew expression signifying one depending upon another, cf. Child of Belial. The same phrase is used by our Lord of Judas Iscariot, "none of them is lost, but the son of perdition" (John xvii. 12), and denotes one who, by his corrupt and sinful works, is deserving of the destruction absolutely destined for him.

¹ **Now** = But.
² **Beseech.** "Entreat" or "implore" as a brother might, not as an apostle who would have a right to command you.

³ **By.** Not an adjuration as in 1 Thess. v. 27. Nor does it mean "on behalf of others," but "concerning" or as in R.V. "touching."

⁴ **The Coming, i.e. the Second Coming or Second Advent of Christ.**

¹ **That day shall not come.** These words were not in the original (Greek, but were rightly supplied in the A.V. for the correct completion of the sense.

perdition; 4 ^c *Who* opposeth and exalteth himself ⁷above all that is called God, or ⁸that is worshipped: so that he ⁹as God sitteth in the ¹⁰temple of God, ¹¹*showing himself* that he is God. 5 ¹²Remember ye not, that, when I was yet with you, I told you these things? 6 And now ¹³ye know ¹⁴*what withholdeth*, that ¹⁵he might be revealed ¹⁶*in his time*.

c, d, e, f, see R.V. and Notes pp. 47, 48.

the instrument of Satan. So just as Satan entered into the heart and soul of Judas Iscariot, so he does into that of the Man of Sin (the opposer).

⁷ **Above.** This word "above" is the prefix of the Greek verb, and this verb should be rendered as in 2 Cor. xii. 7, where it also occurs, and the sentence would read "and exalteth himself above measure against all that is called God." The preposition "against" is the Greek *επι*, which used with the accusative and a verb denoting hostility should be rendered "against." A comparison of S. Paul's description of the Man of Sin and Daniel's description of Antiochus Epiphanes shews striking resemblances.

⁸ **That is worshipped.** Held sacred or revered. The same Greek word is rendered "devotions" in Acts xvii. 23 "And beheld your devotions."

⁹ **As God.** Not in the original Greek and omitted in R.V.

¹⁰ **The Temple.** Although the word rendered "temple," may be applied to the Inner Temple at Jerusalem, consisting of the Holy Place and the Holy of Holies, yet, as Paul always uses the term "temple" figuratively, it is most probable that here he does not intend a building, either Jewish or Christian, to be understood by his readers, but the Church of God as used by himself in 1 Cor. iii. 16-17 and that as a God, the opposer or Man of Sin will usurp and use all the divine dignities and powers of that Church. He may have had in his mind, the attempt of that mad Emperor, Caligula, about twelve years previously, to place his statue in the temple in Jerusalem, which aroused such unspeakable horror in all Jews throughout the world. S. Paul may, indeed, have been in Jerusalem at the time.

¹¹ **Shewing.** "Exhibiting himself as God," not "claiming" to be a God.

¹² **Remember.** A mild reproach to the Thessalonians, for if they had but remembered Paul's teaching, they would not now have been in such perplexity regarding Christ's Second Coming and other matters.

¹³ **Ye know.** For he had told them at Thessalonica.

¹⁴ **What withholdeth.** That which hindereth or restraineth. "This is some power intermediate between Christ and Anti-christ (The Man of Sin) which, without being decidedly Christian, acts as a check on Anti-christ, such as the principle of law or order, civil government or the like. Of this restraining principle, a type would be in the Roman Empire." (*Lightfoot*).

¹⁵ **He.** The Man of Sin; The Oppressor; Anti-christ.

¹⁶ **In his time.** Literally, "in his season," *i.e.* in its proper time appointed by God.

⁶ **Who opposeth.** He who opposeth or as a substantive "The opposer," *i.e.* the adversary—the adversary of God and all that is good. The Greek word used for "the opposer" is a close rendering of that for "Satan." Here, however, it is not Satan himself who is intended, for in chap. ii. ver. 9 it is said of the "opposer" that "his coming is according to the works of Satan" (R.V.) meaning that he is

The Man of Sin.

S. Paul's discourse respecting the events that would precede the Second Coming of our Lord is most obscure. This arises, partly, from its prophetic character, and partly from the fact that he had already explained the matter to his readers (see 2 Thess. ii. 5), so that what is vague and obscure to us, was, no doubt, much more intelligible to them.

The chief points of S. Paul's prophecy may be found in the prophecies of Daniel and also in the last discourses of our Lord :

Daniel. He writes of "one who shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws" (Dan. vii. 25).

"The king shall do according to his will; and he shall exalt himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that, that is determined shall be done" (Dan. xi. 36).

"And he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand" (Dan. viii. 25).

Our Lord. "None of them is lost but the son of perdition" (John xvii. 12).

"For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect" (Mark xiii. 22).

"And many false prophets shall rise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold" (Matt. xxlv. 11-12).

"Nevertheless when the Son of man cometh, shall he find faith upon the earth" (Luke xviii. 8).

The end of the world or the Second Coming of Christ is no where spoken of, as occurring at any fixed date, quite irrespective of its moral condition and prospects; but it will be marked and preceded by certain features and conditions that will render it a fitting if not absolutely necessary termination; when perhaps apparently nothing else can save the world from universal apostasy and the total extinction of Christianity.

S. Paul himself in dealing with the question speaks of :

(a) The falling away, i.e. a great apostasy.

(b) The Man of Sin, Man of Lawlessness, or Mystery of Iniquity.

(c) What withholdeth, i.e. one who restraineth.

The particulars given of each in the Epistle is but indefinite and vague to us, being, as it were, a summary of what he had already told the Thessalonians, for we read, "Remember ye not, that when I was yet with you, I told you these things" (2 Thess. ii. 5).

The Great Apostasy. Concerning this we find :

1. That it springs from within, i.e. the great defection in faith will be among those who are actually members of the Church of Christ;

2. That it will reach its climax in the appearance, revelation, or full exposure, of the Man of Sin.

The Greek *ἀποστασία* means "a departure or defection from" some state or condition, and here refers to some great and widespread falling away from Christianity that would occur under one leader and which would involve many in its final destruction. The article in the Greek text shews that the apostasy had been previously referred to.

The Man of Sin. Of him we learn :

1. That he is "a son of perdition," a term applied by our Lord to Judas Iscariot (John xvii. 15. See note p. 19).

2. That he will be opposed to all divine and sacred things and so also to all moral laws.

3. That he will exalt himself above all that is called God.
4. That he will exhibit himself as God, in God's Temple.
5. That he will, as "the mystery of iniquity," possess and use all the powers of Satan—"all lying power, signs and wonders."
6. That he is already exercising these powers, even in Paul's time.
7. That he will hate truth and take pleasure in unrighteousness.
8. That he will, at length, be fully revealed, as he truly is.
9. That he will be consumed—brought to nought—by the manifestation of our Lord Jesus Christ, at His Second Coming.

The term "Man of Sin" is a Hebrew expression, meaning a man of eminent wickedness or depravity. The article prefixed in the Greek renders it emphatic, and shews that S. Paul's allusion is to one whose personality and character was previously known to the Thessalonians.

The question as to whether the "Man of Sin" refers to some actual person and, if so, to whom it is applicable, or whether it is some active principle, has led to endless speculation, surmise and controversy. In favour of its being an actual person the following among other reasons have been adduced:

1. The Messiah was revealed in the person of Jesus Christ, so from verse 3 it is inferred by analogy that the Man of Sin will be revealed as a person.
2. Our Lord's own statement in John v. 43 "If another shall come in his own name, him ye will receive," implying a personal being.
3. The similarity of S. Paul's words to those of the prophet Daniel. Daniel in his prophecies alluded to a person, Antiochus Epiphanes, so it is inferred that S. Paul was speaking of a person in the "Man of Sin."

On the other hand, in verse 9, we find that the Man of Sin is described as distinct from Satan, and it is most difficult to see how any other personal being than Satan could be spoken of in the terms there stated, and again in verse 7, as the mystery of iniquity, he is said to be already working, although as yet unrevealed.

The one that restraineth. Of this we are told:

1. That he will hinder and be a check on the Man of Sin and his works.
2. That in doing so, he will delay the climax and the revelation of the Man of Sin, until the time appointed by God Himself for Christ's Second Advent.

Interpretation. From the early days of Christianity onwards to the present time, the term "Man of Sin" has been variously interpreted as referring to such historical characters as Nero, Mahomet, Napoleon Buonaparte, and others, whilst "the Apostasy" was taken to mean Gnosticism, the Papacy, the Reformation, etc., and "the One that Restraineth" was claimed to be the Roman Law during the Roman Empire or one of the many systems of law and government which have been founded upon its principles.

The prophecy, however, regarded as a whole, is still awaiting fulfilment, as in no case have the "Man of Sin" and his actions appeared working in conjunction with the spread of any great "Apostasy" and the development of any special "restraining influence."

Several characteristics of one or other of these three powers may have appeared, or have been manifested, at different times during the Christian era, e.g. in persecutions such as Nero's which almost crushed the Church out of existence; in heresies, which have led vast numbers of people astray; in the rise and spread of false or corrupt forms of true religion; in misleading systems of philosophy or in the attempts of certain rulers as Mahomet or Napoleon, to establish a world-wide empire, but in none of these examples has S. Paul's prophecy, in its entirety been fulfilled, and no prophecy can be said to have been truly fulfilled if the interpretation fail in one or more of its parts. Hence we may conclude that the real "Man of Sin" has yet to be revealed as either the cause or the effect of some "great apostasy," both being controlled in their progress and actions by some "restraining influence."

The End and Description of the Man of Sin.

(Chap. ii. vv. 7-10).

7 For the ¹mystery of ²iniquity ³doth already work; only he who now ⁴letteth, ⁵will let, until he be taken out of the way. 8 And then shall ⁶that wicked be ⁷revealed, whom the Lord ⁸shall ⁹consume with the ¹⁰spirit of his mouth, and shall destroy ¹¹with the ¹²brightness of his ¹³coming: Even him, whose coming is ¹⁴after the working of ¹⁵Satan, with ¹⁶all power and signs, and lying wonders. 10 And with ¹⁷all deceivableness of unrighteousness, ¹⁸in them that perish; because they received not ¹⁹the love of the truth, ²⁰that they might be saved.

a, b, c, d, e, f, g, h, see R.V. and Notes pp. 48, 49.

- "to hinder, prevent or restrain." In the Greek, it is the same word that is rendered "withholdeth" in verse 6 of A.V. and "restraineth" in that of R.V. We find the word also used in Exodus v. 4, "Wherefore do ye let the people"; Rom. i. 13, "I purposed to come unto you, but was let"; Isaiah xliii. 13, "I will work and who shall let it. We still use the word "let" with this meaning in the game of tennis, "a let" a service ball, which hitting the net, falls into the proper court.
- ⁴ Will let. Words not in original Greek and not required, as the verse should be read, "The mystery of iniquity is already working in secret, but only until he who restraineth is removed."
- ⁵ And then. "As soon as" he that restraineth is removed, "then," etc.
- ⁶ That wicked. Literally as in R.V., "The lawless one." The one in whom the mystery is always working, the same as "The Man of Sin"; the son of perdition.
- ⁷ Revealed. "Exposed," "appear unmasked" with all his crimes and wickedness clear to all people.
- ⁸ Shall consume. Rather as in R.V., "shall slay."
- ⁹ With the spirit of his mouth, i.e. with either "a word of command," "an order," or "the mere breath from his presence." The latter is the more probable meaning.
- ¹⁰ Brightness. Rather as in R.V., "manifestation." The Greek word used is that from which we derive "Epiphany," the showing forth of our Lord to the Gentiles.
- ¹¹ Coming. "Presence" or "arrival," as also in verse 9. Here it refers to Christ, in verse 9, to the Man of Sin.
- ¹² Satan. The Devil, in whose personality S. Paul evidently believed (cf. Rom. xvi. 20; 2 Cor. xi. 14; 1 Tim. i. 20; and 1 Thess. ii. 18). Satan is here the instrument or moving principle that works in the Man of Sin.
- ¹³ All. This word refers not only to "power," but also to "signs" and "wonders," as also does the word "lying."
- ¹⁴ All deceivableness. Rather, "all kinds of deceit," as in the R.V., for "deceivableness" is obsolete and rather misleading. See Note on R.V., page 49.
- ¹⁵ In. Rather "for," as given in the R.V., for in all the best MSS. there is no preposition "in."
- ¹⁶ The love of the truth. Not only did they refuse to accept the truth, i.e. Salvation, when it was offered to them, but they even had no desire for the truth, preferring error.
- ¹⁷ That they might be saved. The natural result of their acceptance of the truth which God offers to all, to accept or to refuse at their will.

¹ **Mystery.** Something unknown or beyond man's knowledge until the secret is revealed (compare Ephes. iii. 3-5). "How that he made known to me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostle and prophets by the Spirit," and "Mystery" is one of Babylon's names, in Rev. xvii. 3: "Was a name written Mystery, Babylon the Great."

² **Doth already work.** Is at the present time working, although in a secret manner.

³ **Letteth.** An obsolete old English word, meaning,

Fate of Unbelievers and their Punishment.

(Chap. ii. vv. 11-12).

11 And ¹for this cause God shall send them ²a strong delusion, that they should believe ³a lie: 12 ⁴That they all might be ⁵damned who ⁶believed not the truth, but had pleasure in unrighteousness.

a, b, see R.V. and Notes p. 49.

them to error, *i.e.* to accept error or false statements as the truth. Thus, one sin leads to and is punished by another sin.

² **A lie.** Not any lie, but "the lie" in opposition to "the truth" in verse 12. The lie is "the living lie" of the life of the "Man of Sin."

⁴ **That.** Refers to "God shall send them a strong delusion," as being the cause of "their being damned," and not "that they should believe a lie."

⁵ **Damned,** *i.e.* judged. The word had, previous to the time of the Authorized Version, no meaning of "condemnation." This meaning gradually crept into it, in later times, so that the R.V. Translators replaced "damned" here and in other places by "judged."

⁶ **Believed not the truth.** That is, "the Christian truth." Notice that their offence was two-fold:

(a) Deliberate rejection of the truth, *i.e.* unbelief in God.

(b) Pleasure in unrighteousness, which was the cause of their unbelief.

Thanksgiving, Encouragement and a Prayer.

(Chap. ii. vv. 13-17).

13 ¹But we are ²bound ³to give thanks alway to God for you, brethren, beloved ⁴of the Lord, because God hath ⁵from the beginning ⁶chosen you to ⁷salvation, through ⁸sanctification of ⁹the Spirit, and ¹⁰belief of the truth: 14 ¹¹Whereunto

¹ **But.** Marks the commencement of a new portion of the Epistle.

² **Bound.** *cf.* chap. i. ver. 3 for a very similar expression; and see Note p. 15.

³ **To give thanks.** In spite of certain disorders that had arisen in the Church of Thessalonica.

⁴ **Of the Lord,** that is, of "Jesus Christ." In the First Epistle Paul says, "Beloved of God" (1 Thess. i. 4).

⁵ **From the beginning.** Not from the beginning of the Gospel, but from Eternity (*cf.* Matt. xxv. 34).

⁶ **Hath chosen.** Rather as R.V., "chose."

⁷ **Salvation.** Not final salvation, but "the way of salvation," *i.e.* a state in which they would, if they made proper use of their privileges and opportunities, finally be sure of salvation. *cf.* "That he hath called me to this state of salvation . . . continue in the same unto my life's end" (*Church Catechism*).

⁸ **The Spirit.** The Holy Spirit or Holy Ghost.

⁹ **Sanctification of the Spirit.** Holiness of life

¹⁰ **Belief of the truth.** Faith in Christ.

¹¹ **Whereunto,** *i.e.* to faith and holiness

he ¹²called you ¹³by our gospel, ¹⁴to the obtaining of the glory of our Lord Jesus Christ. ¹⁵Therefore, brethren, ¹⁵stand fast, and hold the ¹⁶traditions which ye have been taught, whether by word or ¹⁷our epistle. ¹⁶Now our Lord Jesus Christ himself, and God even ¹⁴our Father, which hath loved us, and hath given us ¹⁹"*everlasting consolation* and ²⁰good hope through grace, ¹⁷²¹Comfort your hearts, and stablish you in every ²²good word and work.

a, see R.V. and Note p. 49.

¹² **He called you.** Not God's choice (ver. 13), for that was from "eternity," but his "summons or call" which was during Paul's stay in Thessalonica.

¹³ **By our Gospel.** Not the written Gospel, but as in 1 Thess. i. 5, and four other places in the two Epistles, the gospel of faith and good works preached by S. Paul and his companions. The word gospel in the N.T. simply means "good tidings of Jesus Christ and His Redemption." It was not applied to the "written Gospels," until

the time of Irenaeus, *i.e.* towards the end of the Second Century.

¹⁴ **To the obtaining,** *i.e.* in order to obtain Salvation. This was by living a life of faith and holiness.

¹⁵ **Stand fast.** Keep firm in the faith, without wavering.

¹⁶ **Traditions.** These are generally, "statements delivered from one to another orally," *i.e.* by word of mouth; here the word means "The Gospel Truths," partly *oral* and partly *written*, handed to you by messengers from God.

¹⁷ **Our Epistle.** S. Paul's First Epistle to the Thessalonians, which they would have received and read some time before the time at which he wrote the Second.

¹⁸ **Our Father, which hath loved us.** God shewed His love to us, by sending His Son to die for us and redeem us from sin.

Which. The neuter of the Relative pronoun "who," formerly used for persons as well as for things. *c.f.* "Our Father, which art in heaven" (*Lord's Prayer*).

¹⁹ **Everlasting consolation.** Comfort which is never failing, in contrast with the deceitful and temporary comfort of this world.

²⁰ **Good hope,** *i.e.* clear hope of a future life.

²¹ **Comfort your hearts.** Here in the original Greek, there are two nominatives, "the Lord Jesus," and "Our Father," but the verb "comfort," contrary to usage, is in the singular. A similar case occurs in 1 Thess. iii. 17, where the two nominatives are "God himself our Father" and "Our Lord Jesus Christ" with the singular verb "direct."

These two instances shew either "the unity of Person between God the Father and God the Son," or the arrangement of the words in the two sentences is to place extra emphasis on the last noun and so attract the verb into the singular to agree with the noun.

²² **Good word and work.** Both the Greek and the R.V. have "work and word," as if the Apostle meant "May God stablish you in every good work and indeed in every good word."

Paul asks for their Prayers. (Chap. iii. vv. 1-2).

3. Finally, brethren, 'pray for us, that ¹the word of the Lord ²may have free course, and 'be glorified, ³even as it is with you: 2 And that we may be delivered from "unreasonable and ⁴wicked men; for all men have not ⁵faith.

a, b, see R.V. and Notes p. 50.

¹ **Pray for us.** S. Paul here shews his belief in the great power of prayer, by asking his readers, the Thessalonians, to pray for him and his two companions. A similar request is made in 1 Thess. v. 25.

² **The word of the Lord.** The Gospel or good tidings preached by S. Paul, Silas and Timothy.

³ **May have free course.** Literally, "may run along" or as in R.V. "may speed swiftly," so that everything impeding its progress may be removed. Perhaps there is an allusion here to Psalm cxlvii. 15 "His word runneth very swiftly." There are, however, no direct quotations from the Old Testament in either of the two Epistles. Still, S. Paul, with his almost unrivalled knowledge of the O.T. has, no doubt, both here and in other instances, unconsciously used its language. See also 2 Thess. ii. 8 R.V. "Shall slay with the breath of his mouth" and compare the word with those of Isaiah xi. 4 "With the breath of his lips shall he slay the wicked."

⁴ **Be glorified.** Not only receive distinction and honour by making real converts, but also for its own good qualities which were in itself.

⁵ **Even as it is with you.** An acknowledgment of the eagerness, fervour and assurance with which the Thessalonians had received the Gospel from S. Paul and his companions.

⁶ **Unreasonable.** Obstinate and perverse. The "unreasonable and wicked men" were the unbelieving Jews who raised an uproar and so interfered with S. Paul's work at Corinth (Acts xviii. 12-17) or the false members of the Church at Corinth whom Paul called "false apostles, deceitful workers, transforming themselves into the apostles of Christ" (2 Cor. xi. 13).

⁷ **Faith,** i.e. rather as in R.V. "the faith." All men—either the unbelieving Jews, who would not accept the Gospel and so had not the faith, or the false brethren, who, although they had formerly accepted the Gospel, had fallen back into their previous or original state of being without faith.

Paul's confidence in the Thessalonians.

(Chap. iii. vv. 3-4).

3 But the ¹Lord is ²faithful, who ³shall establish you, and "⁴keep you from ⁵evil. 4 And ⁶we have confidence in the Lord touching you, that ye ⁷both do, and will do ⁸the things which we command you.

a, see R.V. and Note p. 50.

¹ **The Lord** Jesus Christ.

² **Faithful.** In contrast with man's lack of faith, cf. "If we are *faithless*, he abideth *faithful*" (2 Tim. ii. 13, R.V.).

³ **Thall establish.** Shall give you firm reliance upon God in your faith enabling you to live pure and holy lives.

⁴ **Evil.** The R.V. in the text gives "the evil one," making "evil" masculine and so denoting a personal being. If so it refers to "The Evil One" as in the Lord's Prayer, i.e. Satan (Matt. vi. 13, R.V.) or "The Man of Sin" in 2 Thess. ii. 8.

But the margin of the R.V. has "evil," which would then be neuter and denote evil generally, i.e. all sin and wickedness. If so it is in contrast with "every good work and word" (2 Thess. ii. 17).

⁵ **We have confidence, etc.** Here S. Paul means "He has the best ground for trusting that they will be enabled by the grace of Christ to always obey His precepts in all matters pertaining to a Christian life."

⁶ **Both do and will do,** i.e. as he is confident that they are at the present time obeying the commands he had given them, he trusts they will continue so to do in the future.

⁷ **The things.** The precepts S. Paul states in the following verses.

Paul's Prayer for them, and his injunctions regarding the disorderly, idle and disobedient brethren.

(Chap. iii. vv. 5-15).

5 And ¹the Lord direct your hearts unto ²the love of God, and into ³the patient waiting for Christ. 6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye ⁴withdraw yourselves from every brother that walketh ⁵disorderly, and not after ⁶the tradition which ⁷he received of us. 7 For yourselves know how ye ought to ⁸follow us: for ⁹we behaved not ourselves disorderly among you. 8 Neither did we eat any man's bread ¹⁰for nought; but ¹¹wrought with ¹²labour and travail night and day, that we might not ¹³be chargeable to any of you: 9 Not because we have not ¹⁴power, but to make ourselves an ¹⁵ensample unto you to "follow us. 10 For even when we were with you, this

a, h, c, d, see R.V. and Notes p. 50.

¹ **The Lord.** Here "the Lord" is generally taken to be the Holy Ghost and in that case all three persons of the Trinity would be mentioned:

The Lord=God the Spirit, the Holy Ghost.

Love of God=of God the Father.

Waiting for Christ=for God the Son, Jesus Christ.

cf. 2 Thess. ii. 13, in which

Always to God=God the Father.

Beloved of the Lord=God the Son, Jesus Christ.

Of the Spirit=God, the Holy Ghost.

² **The Love of God.** i.e. the love that God bore to them, so that they might copy it.

³ **The patient waiting for Christ.** Rather as in R.V. "the patience of Christ," i.e. the endurance Christ

so patiently exhibited, so they might follow His example and patiently endure their troubles and persecutions.

⁴ **Withdraw.** The word was a nautical expression signifying "to furl or shorten sail" hence "to hold back"—"withdraw." It means "hold no intercourse with" something equivalent to our expression "fight shy of."

⁵ **Disorderly.** Originally a military term "to break out of rank." Living irregular lives, and not in accordance with Christ's precepts.

⁶ **The tradition.** The instructions, or rules of life, as given to the Thessalonians by S. Paul.

⁷ **He.** R.V. has "they" in text and "ye" in margin. "They" cannot be right as the previous "every brother" requires a singular pronoun, and if so the A.V. is correct, meaning, the "disorderly brother." If "ye" is the correct reading, it refers to the brethren at Thessalonica as a whole, to whom S. Paul was writing.

⁸ **Follow.** "Imitate" as in R.V. and in previous instances.

⁹ **We behaved.** Referring to S. Paul's conduct when he lived with them at Thessalonica; of which he gives two instances, his orderly life and his constant manual labour.

¹⁰ **For nought.** "Free of expense" or "without paying for it."

¹¹ **Wrought.** Worked.

¹² **Labour and Travail.** See Note on p. 4.

¹³ **Power.** Right or authority to demand support. S. Paul, as an Apostle, had this right of maintenance, and although he did not use it, he claimed it in his Epistle to the Corinthians (1 Cor. xi. 4-14).

¹⁴ **Ensample.** See Note on page 2.

we commanded you, that if any ¹⁵would not work, neither should he eat. 11 ¹⁶For ¹⁷we hear that there are some which walk among you disorderly, working not at all, but are ¹⁸busybodies. 12 Now them that are such, we ¹⁹command, and exhort ²⁰by our Lord Jesus Christ, that with quietness they work, and eat ²¹their own bread. 13 But ²²ye, brethren, ²³be not weary in well doing. 14 And if any man obey not ²⁴our word, by this epistle, ²⁵note that man, and ²⁶have no company with him, that he ²⁷may be ashamed, 15 Yet count him not as an enemy, but admonish him as a brother.

¹⁵ **Would not.** Better as in R.V., "will not." Is not willing, or refuses to work. To work is a law of nature, and here Paul gives it as a law of Christianity. In his two Epistles, S. Paul makes no less than seven distinct allusions to his former teaching in Thessalonica. These are:

- (a) The necessity of leading a holy and godly life (1 Thess. ii. 12).
- (b) The certainty that the Thessalonians would suffer affliction and tribulation (1 Thess. iii. 3).
- (c) Abstinence from fornication (1 Thess. iv. 3).
- (d) Diligence in their usual daily work (1 Thess. iv. 11).

(e) The sudden manifestation of the Second Advent (1 Thess. v. 2).

(f) Particulars regarding the Man of Sin and the great falling away from the faith (2 Thess. ii. 3-5).

(g) That idleness should not be supported at the expense of industry (2 Thess. iii. 10).

¹⁶ **For.** That is, "because." The reason for introducing the preceding law.

¹⁷ **We hear.** S. Paul had either heard of these defections from Timothy, who had rejoined him, or from the bearers of the First Epistle who had returned to him at Corinth.

¹⁸ **Busybodies.** Lit., "persons who worked and to spare"; those who were excitedly busy but performed no useful work. There is here a play upon the two Greek words, rendered "working" and "busybodies," the latter being a compound of the former. "Busy only with what is not their own business" (*Professor Jowett*), "Not busy, but busybodies" (*Wordsworth*).

¹⁹ **Command . . . exhort.** We command, i.e. "order" you, and as if Paul feared that was too strong, he added, "we exhort," i.e. "beseech" you.

²⁰ **By.** Rather, as many MSS. have "in." "We beseech you in the Name of our Lord Jesus Christ."

²¹ **Their own bread.** "Their own" is very emphatic. Not other people's bread, but their own, for which they had worked.

²² **But ye, brethren.** In contrast to those who walk disorderly.

²³ **Be not weary,** or as in the margin, "Faint not."

²⁴ **Our word by this Epistle.** "Our commands or precepts, as contained in this letter sent to you."

²⁵ **Note that man.** Set a mark upon him, so that he may see, that his conduct does not meet with your approval.

²⁶ **Have no company.** Exclude him from social intercourse, as well as from your meetings and the celebration of the Eucharist.

²⁷ **May be ashamed.** Be sorry and reform.

Paul's Benediction and Conclusion. (Chap. iii. vv. 16-18).

16 Now the Lord of peace himself give you peace ¹*always, by all means.* The Lord be with you all. 17 The ²salutation ³of Paul, with mine own hand, ⁴which is the ⁵token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you all. ⁵Amen.

a, b, see B.V. and Notes p. 51.

is probable a forged Epistle had been sent to the Thessalonians as if from S. Paul (2^d Thess. ii. 2).

¹ **Which.** This refers not only to the Salutation, but to the whole of the conclusion after the word "all."

² **Amen.** This is an after addition to the text. Not found in the best MSS.

¹ **Always, etc.** At all times and in every way (see Note p. 51).

² **Salutation.** S. Paul usually dictated his Epistles to an amanuensis. The concluding words he wrote with his own hand.

³ **Token.** Mark of authentication which would be afterwards placed in every genuine Epistle. This was necessary, as it

THE FIRST EPISTLE TO THE THESSALONIANS.

COMMENTS ON THE REVISED VERSION.

"From God our Father and the Lord Jesus Christ," (i. 1.)

R.V. omitted.

These words do not occur in the best MSS., and consequently were omitted by the Revisers in the R.V. They were, no doubt, added in the A.V. so as to be in agreement with the salutations in the other epistles of Paul. [See Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 9; Eph. i. 3; Phil. i. 2; etc.]

"In the sight of." (i. 3.)

R.V. Before.

The expression *ἐμπροσθεν τοῦ Θεοῦ* occurs several times in this epistle. In the A.V. it is variously rendered, e.g. "In the sight of" - "in the presence of" - "before." These renderings are all of equal value or meaning, so the R.V. in order to be consistent has adopted the one "before" in every place, where it occurs.

"Beloved, your election of God." (i. 4.)

R.V. Beloved of God, your election.

The rendering as given by the R.V. is the better, as it follows the natural order of the Greek. By connecting "of God" with "your election" the A.V. disturbs this and supposes an ellipse of the verb *εἶναι* "to be" which is highly improbable.

"We were among you." (i. 5.)

R.V. We shewed ourselves towards you.

The Greek verb is not *ἦμεν*, "we were" but *ἐγενήθημεν* "we became" - "we were made." The A.V. followed the translation of the Vulgate *quales fuerimus* "what manner of men we were." Hence the correction, as in the R.V.

"Followers." (i. 6.)

R.V. Imitators.

The rendering "followers" of the A.V. does not at all represent the meaning of the Greek word *μιμηταί*, i.e. "those who closely observe and adopt the ways of some other person" The R.V. rendering "imitators" follows that of the Vulgate *imitatores*, derived directly from the Greek and expresses the meaning of the Greek original as no other English word can do.

- "Were." (i. 7.)
R.V. Became.
 The R.V. rightly renders the Greek verb *γενέσθαι* as "became"
- "Sounded out." (i. 8.)
R.V. Hath sounded forth.
 The Greek verb is here in the middle voice, and means "to sound forth" as thunder, and, as it is perfect tense, not imperfect or Aorist, the R.V. correctly gives the rendering "hath sounded forth."
- "Spread abroad." (i. 8.)
R.V. Gone forth.
 The Greek verb means "to come out"—"to go out" hence "to go forth." The R.V. rendering "is gone forth" is better than that of the A.V. "is spread abroad."
- "Shew of." (i. 9.)
R.V. Report concerning us.
 Here again, the Revisers wisely follow the translation of the Vulgate, which has *annunciant* "announce," as its rendering of the Greek verb, by giving the rendering "report concerning us." Here the real meaning of the Greek is "to make known openly"—"declare publicly"—and this should be followed by the preposition "about," or "concerning" not by "of."
- "The." (i. 9.)
R.V. A.
 There is no definite article in the original Greek, nor is one required, as the Apostle is showing that God is "living and true" in contradistinction to the "idols" previously mentioned, which were "lifeless and false."
- "Delivered us." (i. 10.)
R.V. Delivereth us.
 The Greek is *πυόμενον*, the present participle, hence the R.V. present tense "delivereth us."
- "Entrance." (ii. 1.)
R.V. Entering in.
 In 1 Thess. i 9 both the A.V. and the R.V. have "entering in" as the rendering of the same Greek word as is here used. The Revisers, therefore, for consistency give "entering in" as in the previous instance.

"Was not in vain." (ii. 1.)

R.V. Hath not been found in vain.

The R.V. rendering is the better, as it was the character of his teaching, not the result, to which Paul was alluding, as if "Ye know that it has not been empty" i.e. "without purpose or earnestness." He did not mean as is suggested in the A.V. that "the results of his teaching were not in vain or useless."

"Were." (ii. 2.)

R.V. Waxed.

The verb contains the idea of growth or increase, hence the R.V. rendering "we waxed bold" is to be preferred.

"With much contention." (ii. 2.)

R.V. In much conflict.

The idea of the original Greek word is "with strenuous effort" hence "amid struggles and difficulties" and so as given in R.V. "in much conflict."

"Was not of deceit." (ii. 3.)

R.V. Is not of error.

The Greek *πλάνης* means "of error"—"of delusion" and may in certain cases mean "that which leads into deceit," but in the N.T., never "deceit" itself. Hence the A.V. is clearly wrong and the R.V. rendering, which follows the Vulgate and Wycliffe's Bible, is to be preferred.

"Were allowed." (ii. 4.)

R.V. Have been approved.

The word rendered in the A.V. "allowed" signifies "tried"—"tested by fire" as gold is tested, hence "approved." In old English, "allowed" had this meaning cf. "That ye *allow* the deeds of your fathers." (Luke xi. 48.) Here, in this verse, the word implies both proving and approving; hence R.V. correction.

"Put in trust." (ii. 4.)

R.V. Intrusted.

The Greek word is passive infinitive so R.V. rightly renders it "to be intrusted."

Trieth." (ii. 4.)

R.V. Proveth.

The word rendered "trieth" in A.V. is the same as the one rendered "allowed" in the earlier part of the verse (see note above).

"Used we flattering words." (ii. 5.)

R.V. Were we found using words of flattery.

A better, if more literal, rendering than that of either the A.V. or the R.V. would be "Come we to share in using speech of flattery" as the "found" in the R.V. conveys some idea of being detected, which was quite absent from Paul's intention. The word rendered in A.V. "flattering" is a genitive, and it is better so to render it.

"Nor of men sought we glory." (ii. 6.)

R.V. Nor seeking glory of men.

The Greek word rendered "sought we" is a participle depending upon "came we" of the preceding verse, and the R.V. is correct in so rendering it.

"Among." (ii. 7.)

R.V. In the midst.

The Greek ἐν μέσῳ here used is a substantive, meaning "in the midst of," and is much stronger and more accurate than "among."

"Her." (ii. 7.)

R.V. Her own.

The words in the original τὰ ἑαυτῆς τέκνα are emphatic and should be rendered, as in the R.V. "her own children."

"Willing to have imparted." (ii. 8.)

R.V. Well pleased to impart.

The Greek verb is the one generally used in speaking of God's "good pleasure" so that the "well pleased" of the R.V. is to be preferred as it implies more than simply "willing." The tense to be used is the English present "to impart," not the perfect "to have imparted."

"Were." (ii. 8.)

R.V. Were become.

Here the verb, in the Greek, is the same as in (i. 5) and should be rendered "we were made," "we were become." This the R.V. does.

"Would not be chargeable unto." (ii. 9.)

R.V. Might not burden.

The Greek means "to put a burden upon," "to load," or "to become burdensome to anyone," and so the R.V. rendering is to be preferred, although that of the A.V. may be defended, on the ground that Paul working as a tent-maker could support himself and so not become "chargeable," or a burden, upon the Thessalonians.

"Justly." (ii. 10.)

R. V. Righteously.

"Righteously" is here a better rendering of the Greek *δικαίως*, than "justly." See also 1 Cor. xv. 34, Titus ii. 12, and 1 Peter ii. 23, where it is rendered "righteously" in both the A. V. and R. V.

"Among." (ii. 10.)

R. V. Toward.

"Toward" you is the better and more correct rendering.

"Exhorted and comforted, and charged every one of you." (ii. 11.)

R. V. Dealt with each one of you, exhorting you and encouraging you, and testifying.

The reading of the Authorized Version is somewhat faulty. In the original Greek the construction of the sentence is wholly participial, there being no finite verb. The A. V. turns the participles into a verb. A finite verb being necessary, the R. V. supplies one as in the preceding clause—*εγενήθημεν*, rendered, "dealt with," and as the participle, which the A. V. renders "charged" is neuter, it means testifying, and is so given by R. V.

"Because when." (ii. 13.)

R. V. That when.

The "that" of the R. V. is better than "because," but "in that" is perhaps to be preferred to either.

"Word of God." (ii. 13.)

R. V. Word of the Message.

The literal translation of the sentence is "That when ye receive from us the word of hearing, (R. V. word of the message), *the word of God.*" "Of God" by its position is emphatic and in apposition with "of hearing," and requires in English the repetition of "the word." "Word of hearing" becomes "word of the message" as being heard and from God, it is appropriated and made their own. The rendering of the R. V. is therefore much clearer than that of the A. V.

"Received." (ii. 13.)

R. V. Accepted.

Two different Greek words *παραλαμβάνετε* and *εδέξασθε* occur in this verse. Both in the A. V. and other English Bibles, are translated by the same English word, "received." The R. V. translates the former "received" and the latter "accepted."

"Effectually." (ii. 13.)

R.V. Also.

In the Greek the particle *καὶ* preceding the verb emphasises that verb. Hence the R.V. rendering "also worketh" is much nearer the original, than the "effectually" of the A.V.

"Followers." (ii. 14.)

R.V. Imitators.

See note on "followers" (i. 6) on p. 31

"Like." (ii. 14.)

R.V. The same.

τὰ αὐτὰ = these things, as Paul wrote; not such things, as given in the A.V.

"Have." (ii. 14.)

R.V. Did.

The "have" of the A.V. is not in the original, but was inserted in the A.V. to agree with the English perfect tense "have suffered" preceding it. In the Greek, the tense was Aorist and in R.V. rightly rendered "suffered." The past "did" was then inserted in place of "have," in the following clause.

"Their own." (ii. 15.)

R.V. The.

The Greek has nothing to represent "their own." The original text is best rendered as in the R.V. by "the prophets."

"Have persecuted us." (ii. 15.)

R.V. Drive us out.

The A.V. and previous English Bibles followed the Vulgate *persecuti sunt* and have in the text "persecuted." The R.V. adopting the reading of the Codex Bezae and other reliable MSS. give "drive us out" agreeing with the marginal reading "chased us out" of the Authorised Version. The original Greek word not only means "persecute" but also in addition "pursue," hence "drive or chase out by persecution." Paul here reminds the Thessalonians of his expulsion from their city. (See Acts xvii.)

"Might." (ii. 16.)

R.V. May.

The "may" of the R.V. is better than the "might" of the A.V. as both the participle "forbidding" and the infinitive "to speak" have a present signification in English.

“Being taken from you.” (ii. 17.)

R.V. **Being bereaved of you.**

The Greek verb here used only occurs in this place in the N.T. and literally should be “orphaned” or “torn away from,” so the R.V. rendering is a peculiarly happy one.

“Abundantly.” (ii. 17.)

R.V. **Exceedingly.**

Although “the more abundantly” is a correct rendering of the Greek adverb; yet, “in a greater degree”—“the more earnestly,” or as in the R.V. “the more exceedingly” is better and more appropriate, when applied to an endeavour to see the face of anyone.

“Rejoicing.” (ii. 19.)

R.V. **“Glorying.”**

The R.V. is correct as “crown of glorying” or “crown of boasting,” is much nearer the meaning of the Greek *καυχήσεως* than the A.V. “crown of rejoicing.” See Philip. iv. i. “Dearly beloved and longed for, my joy and crown” and also latter part of verse 20 “our glory and joy.”

“In the presence of” “Christ.” (ii. 19.)

R.V. **Before.**

R.V. shows its consistency. See note on “in the sight of” i. 3, p. 31.

The R.V. rightly here rejects the word “Christ” as being included on insufficient authority.

“And our fellow-labourer.” (iii. 2.)

R.V. **Omitted.**

The description here given of Timothy varies in different MSS. One of the best, the Codex Vaticanus, has the words “our brother and fellow-worker in the Gospel of Christ.” The Revisers in the R.V. adopted “our brother and God’s minister” in preference to any other, but they add in the margin “Some ancient authorities” read “fellow-worker with God.”

“Should suffer tribulation.” (iii. 4.)

R.V. **Are to suffer affliction.**

The same Greek verb, here in A.V. rendered “tribulation” is “affliction” in i. 6, an example of inconsistency of the A.V. in not rendering wherever possible the same Greek word by the same English word. See note 2 Thess. i. 6 and i. 7 on pp.

The Greek word *μέλλομεν*, here used, often implies events coming to pass by fixed necessity or divine appointment, which

is not clearly expressed by "shall" or "should." This is not a prophecy of S. Paul's but only a general statement, "that all the faithful *must* or *are to* suffer affliction."

"Some have." (iii. 5.)

R.V. Any had.

The Greek *πῶς* means "haply"—"perchance"—"in any way" or as in R.V. "by any means," and the R.V. rendering is therefore the more correct

The verb being 1 Aor. indic. act signifies an act which has actually taken place and which Paul could not affect in any way, the result of which in the next clause "should be in vain" was uncertain, so that the better rendering is that of the R.V. "had tempted you."

"Charity." (iii. 6)

R.V. Love.

The word rendered "charity" in the A.V. is *ἀγάπη* "love," which the Revisers rightly adopted in all cases instead of "charity."

"Desiring greatly." (iii. 6)

R.V. Longing to.

The Greek word here used has a more intensive force than "desiring greatly"; it is really "longing for," or "yearning for." There are four other instances of the use of this word in the New Testament, and in every case, the R.V., being consistent, has "longing," whilst the A.V. has "longing" in one case and "desiring greatly" in the others.

"By." (iii 7)

R.V. Through.

The preposition *διὰ* with the genitive is here better rendered by "through" or "by means of," instead of simply "by." Hence the "through" of the R.V.

"Thanks." (iii. 9)

R.V. Thanksgiving.

The Greek word *εὐχαριστία* is more than "thanks": it is "gratitude"—"thanksgiving," i.e., the expression of gratitude to God. Hence R.V. rendering "thanksgiving."

"Might." (iii. 10)

R.V. May.

The 2 Aorist infinitive *ἰδεῖν* should be followed by the present tense, not the past. Hence the "may see" of the R.V. is the more correct rendering.

"Even our Father." (iii. 13)

R.V. And Father.

The word "even" of the A.V. is no rendering of the Greek *καί*, so it was omitted in the R.V. and "and" substituted as its equivalent, whilst the "our" was placed before God as qualifying both "God" and "Father" in accordance with the Greek idiom. So the "before God even our Father" of the A.V. reads "before our God and Father," as in the R.V.

"By." (iv. 1)

In. . . . Even as ye do walk.

The Greek preposition is *ἐν* meaning "in" or "through," not "by," as in the A.V.

The words "Even as ye do walk" are not in the A.V., but were added by the Revisers after careful consideration of the best Greek MSS.

"So." (iv. 1)

R.V. That.

The "so" is in no Greek text and not required; the "that" placed before "ye" is the "that" repeated which is after "the Lord Jesus" in the former part of the verse.

"Commandments." (iv. 2)

R.V. Charges.

The Greek is *παραγγελία* which originally meant an "announcement," then "the giving of a message" or "particular directions"; hence as here "charges." The R.V. gives the correct rendering of the Greek.

"By." (iv. 2)

R.V. Through.

The commands were not given directly by our Lord or by Paul, but were our Lord's commands given to the Thessalonians by means of Paul.

The Greek preposition *διὰ* is here used with a genitive of the instrumental cause and so should be "by the service of"—"by means of"—"coming from." The Vulgate gives *per* "through," which was rightly adopted by the Revisers. See also 2 Thess. ii. 14 "Through our Gospel."

"Should." (iv. 3)

R.V. Omitted.

"Should" is not required, as the sense of the verse is, "It is the will of God that ye do abstain" or simply "that ye abstain," not "that ye should abstain."

"Possess his vessel." (iv. 4)

R.V. Possess himself of his own vessel.

The Greek verb is not "to possess," as given by the A.V., but "to gain possession of" or "to obtain the mastery or control over" his vessel, *i.e.*, his body. The Greek pronoun rendered "his" in A.V. is emphatic, and should be as in R.V. "his own."

"(In the) Lust of concupiscence." (iv. 5)

R.V. Passion of lust.

The R.V. renders literally two Greek words—*ἐν ἐπιθυμίᾳ* in evil desire, *i.e.*, "passion," and *πάθει*, of ungovernable desire, *i.e.*, "lust." The A.V. rendering follows Tyndall in taking a word from the Vulgate which, although used in St. Paul's Epistles, in Shakespeare and other writers, never came into general use.

"Go beyond and defraud." (iv. 6)

R.V. Transgress and wrong.

Original Greek generally rendered "to be covetous," A.V. gives "defraud." The rendering in the margin "over-reach" would be better than the simple "wrong" of the R.V.

"Such." (iv. 6)

R.V. These things.

The R.V. is much more clear and definite than the ambiguous and obscure phrase "of all such" in the A.V.

"Unto holiness." (iv. 7)

R.V. In sanctification.

The A.V. "unto holiness" points to the attainment of the virtue, but it is not so, as the Greek preposition *ἐν*, means "in," not "to" or "unto" the way of holiness or sanctification.

"Despiseth, despiseth." (iv. 8)

R.V. Rejecteth, rejecteth.

The R.V. is correct. The A.V., here and in other places, follows the Vulgate 'spernit' and uses the word "despiseth." Other old English Bibles agree with the A.V.

"I." (iv. 9)

R.V. One.

The verb in the Greek is in the infinitive with an indefinite, and should be rendered indefinitely in English, so the "one" of the R.V. is to be preferred to the "I" of the A.V.

"Beseech." (iv. 10)

R.V. Exhort.

The R.V. is correct, as the Greek here rendered "beseech" is in verse 1 the same, and rendered "exhort" by both A.V. and R.V.

"Increase." (iv. 10)

R.V. Abound.

The same Greek phrase occurs in verse 1, and is there rendered "abound more and more" in both A.V. and R.V. The R.V. is therefore correct.

"Commanded." (iv. 11)

R.V. Charged.

See Note on "commandments," p. 39. (iv. 2)

"I." (iv. 13)

R.V. We.

Almost all the authorities agree that the Greek text should read "we" not "I," agreeing with the "we" chap. i. verse 1. The R.V. follows the majority.

"Are asleep." (iv. 13)

R.V. Fall asleep.

The change made in the R.V. is due to the Translators adopting the reading of the majority of the best Greek MSS. which give the present participle of the verb instead of the past participle as in verses 14 and 15.

"Others." (iv. 13.)

R.V. The rest.

The Greek original is *οἱ λοιποὶ* "the rest of mankind," so also we find the same Greek in Luke xvii. 11 rendered in the R.V. "the rest of men." "The rest" of the R.V. is to be preferred to the "others" of the A.V. in both places.

"Sleep." (iv. 14.)

R.V. Are fallen asleep.

Here the Greek participle rendered in A.V. "which sleep" is present and denotes an action now taking place. The R.V. rendering is much better than the A.V. "sleep." A better rendering still would be "are falling asleep." This would clearly express the meaning of the Greek.

"Remain." (iv. 15.)

R.V. That are left.

The Greek word only occurs here and in Verse 17 throughout the N.T. In other writers the passive generally signifies "to

remain," "survive," "be left." Here it is the nominative plural of the passive present participle and means "that remain," "that survive," or "that are left." No great advantage in making the change.

"Not prevent." (iv. 15.)

R.V. In no wise precede.

The fact is apparently overlooked in the A.V. that the combination of the two Greek particles *οὐ* and *μη* increases the force of the negation which should be rendered "not at all"—"by no means" or as in the R.V. "in no wise."

"And remain." (iv. 17.)

R.V. That are left.

See note above on iv. 15. "Remain."

"Of." (v. 1.)

R.V. Concerning.

The Greek preposition *περὶ*, with the genitive is generally rendered "about"—"concerning." The latter is a better rendering here than the "of" of the A.V.

"I write unto you." (v. i.)

R.V. Aught be written unto you.

See note on iv. 9 "I write unto you." Page 40.

"Shall say." (v. 3.)

R.V. Are saying.

The Greek verb *λέγουσιν* is in the present tense and represents the action as going on, whilst the A.V. "they shall say" rather denotes, that what they are saying is to be a signal that what follows is about to happen. The R.V. rendering is clearly the better one.

"Not." (v. 3.)

R.V. No wise.

See note on "not prevent" iv. 15 above.

"Children." (v. 5.)

R.V. Sons.

The Greek text has *υἱοὶ φωτός* "sons of light" as in the R.V. According to the Hebrew mode of speech *υἱός* a son with a genitive of a person, is used of one who depends upon another, or is his follower, descendant, child or son, e.g. Luke xvi. 8, R.V.

“Sons of this world”: A.V. “Children”; John xii. 36, R.V.
 ‘Sons of light’: A.V. “Children of light”; Matt. xxiii., 15 R.V.
 “Son of hell”: A.V. “Child of hell.”

“Others.” (v. 6.)

R.V. Rest.

See Note on iv. 13 page 41.

“To obtain.” (v. 9.)

R.V. **Unto the obtaining.**

The R.V. is correct, for the Greek εἰς περιποίησιν is a preposition and ἰουη in the accusative and should be rendered “unto the acquisition” or as in the R.V. “unto the obtaining” followed by the genitive “of salvation.”

“Comfort yourselves together.” (v. 11.)

R.V. **Exhort one another.**

In spite of the marginal reading of “exhort” this would be better rendered by “comfort” as it is simply a repetition of the precept given in 1 Thess. iv. 18. “Yourselves together” is a faulty rendering of the reciprocal pronoun. Should be “one another” as in R.V. or “each other.”

“Edify one another.” (v. 11.)

R.V. **Buld each other up.**

The Revisers shew inconsistency here, as in four other instances where the Greek word rendered “edify” occurs, both the R.V. and the A.V. have “edify.” See 1 Cor. viii. 1-23, xiv. 4-17.

“Each other” or “one another” in the Greek text is literally “one the other” an expression however equivalent to “each other.”

“Warn them that are unruly.” (v. 14.)

R.V. **Admonish the disorderly.**

Better rendered “admonished” as in R.V. The same Greek verb is so rendered “admonished” in the preceding verse 12 of the A.V.

Rather “disorderly” as same Greek word is so rendered in 2 Thess. iii. 11.

“Comfort the feeble-minded.” (v. 14.)

R.V. **Encourage the faint-hearted.**

The A.V. follows Tyndall, in rendering the Greek “feeble-minded.” The word rather implies “lack of courage” than “feebleness of mind,” hence the R.V. “faint-hearted.” “Comfort” as in ver. 11 should rather be “encourage” than “console.”

"Patient." (v. 14.)

R.V. Long suffering.

The Greek word is not simply "be patient" but shows the gentle and forbearing patience so characteristic of Christian love (charity) hence as in R.V. "long-suffering" is a good rendering of the word. (See 1 Cor. xiii. 4).

"Ever." Both among yourselves and to all men." (v. 15.)

R.V. Always. One toward another and toward all.

The R.V. is a better rendering than that of the A.V. "Toward each other and toward everyone," i.e. "To the Christian brethren and to all mankind."

The *always* or *always* of the R.V. is the better.

"Concerning you." (v. 18.)

R.V. To you-ward.

Toward is right instead of "concerning" as in previous verse, but why not render it "toward you"?

"All appearance." (v. 22.)

R.V. Every form.

The Greek *εἶδος* cannot be "appearance" and that word in the A.V. probably came from the Vulgate "*species*." It is really "kind," "species," or as in R.V. "form."

It is not what appears to be evil, but every kind or form of evil itself.

"Blameless unto." (v. 23.)

R.V. Entire, without blame at.

The A.V. takes the Greek *ὅλοκληρον* "whole," "complete," "entire," with *τὸ πνεῦμα* "spirit," instead of with *τηρηθείη* "may be preserved," as, following the authority of the best MSS., the R.V. does. Hence the R.V. rendering "may your spirit and soul and body be preserved entire, without blame at" is far more correct than that of the A.V. "your whole spirit and soul and body be preserved, blameless unto."

The R.V. "at" is the rendering of the preposition *εἰς* not *εἰς* as is the "unto" of the A.V. Best MSS. have *εἰς*.

"Charge." (v. 27.)

R.V. Adjure.

The rendering "adjure" is adopted into the R.V. text from the margin of the A.V. as being a better rendering of the Greek, the meaning of which is more solemn than "charge" and is translated "adjure" in Mark v. 7 and Acts xix. 13.

"Holy." (v. 27.)

R.V. omits as it is not in the best MSS.

THE SECOND EPISTLE TO THE THESSALONIANS.

COMMENTS ON THE REVISED VERSION.

- “The charity of every one.” (i. 3.)
R.V. **The love of each one.**
For “charity” see note on “charity” iii. 6 on p. 38.
“Every one.” The Greek is *ἐκάστου* lit. “of everyone separately,” i.e. as in the R.V. “of each one.”
- “Tribulations.” (i.4.)
R.V. **Afflictions.**
See note on 1 Thess. iii 4 “should suffer tribulation” p. 37 and also notes on i. 6 and i. 7 below.
- “Seeing.” (i. 6.)
R.V. **If so be that.**
The Greek word *εἴπερ* is here used by Paul in a hypothetical statement in which there is no doubt, so the R.V. rightly renders it “if so be that.” It really is “if, as doubtless it is” and might be so rendered.
- “To recompense tribulation to them that trouble.” (i. 6)
R.V. **To recompense affliction to them that afflict.**
This is a good example of a common failing in our Authorised Version of rendering cognate words in the original Greek by different English equivalents. The words here in the original Greek for “tribulation” and “trouble” are cognate, but this not so in the A.V. The R.V. however gives the meaning of the passage correctly by the renderings “affliction” and “afflict.” Again in order to be consistent the R.V. has “affliction” agreeing with “affliction” in verse 4.
- “Troubled.” (i. 7.)
R.V. **Afflicted.**
The R.V. translators here follow one of their general rules, to always render the same Greek word, wherever possible, by the same English word. See A.V. “trouble” in verse 6 rendered “afflict.”
- “His mighty angels.” (i. 7.)
R.V. **The angels of his power in flaming fire.**
The Greek *δυνάμει* is better rendered by the genitive “of his power” than by the adjective “mighty.” The words “in flaming

fire" should be taken with "angels of his power" not with "rendering vengeance." It is the Second Advent not the vengeance of Christ, that is accompanied by fire

"Everlasting." (i. 9.)

R.V. **Eternal.**

"The presence." (i. 9.)

R.V. **The face.**

The R.V. rightly renders the Greek which is *από προσώπου*, "from his face" which the A.V. renders "from the presence" In 1 Thess. ii. 19 the A.V. gives "the presence" as a rendering of the adverb *ἔμπροσθεν* "before."

"Power." (i. 9.)

R.V. **Might.**

Greek word rendered "power," should be rendered "might." It is given in Isaiah ii. 10 "the glory of his majesty" the Greek being the same.

"Admired." (i. 10.)

R.V. **Marvelled at.**

The A.V. follows the Vulgate reading "*admirabilis fieri*" which it renders "to be admired." The original Greek *θαυμάζειν* denotes "wonder" more than "admiration" and is so given in Wycliffe's Bible. Hence the R.V. rendering is nearer the original.

"This." (i. 11.)

R.V. **Your.**

The pronoun *ὑμᾶς* "you" is very emphatic and affects both "count" and "calling" i.e. "Our God may count (you) worthy of (your) calling" as is given in R.V.

"All the good pleasure of his goodness." (i. 11.)

R.V. **Every desire of goodness.**

The usual meaning of the Greek *ἐυδοκία* is "good will"—"kindly intent"—"benevolence"—"pleasure." The A.V. following this renders it "good pleasure" and to support its reading inserts "his" (i.e. God's) before "goodness." Unfortunately for this rendering the Greek word for "goodness" occurs only three times in the N.T. and in every case refers to man and not "God." As to the meaning of *ἐυδοκία* in the R.V. see also note on 1 Thess. ii. 8 on page 34.

“By.” (ii. 1.)

R.V. Touching.

The A.V. and all English Bibles have “by,” following the reading “*per*” of the Vulgate, treating it as if it were an adjuration, as in Rom. xii. 1, where however the Greek is $\delta\iota\alpha$ not $\psi\tau\epsilon\pi$ as here. The Greek word means “on behalf of” but also “in regard to,” “concerning” and as the R.V. has it in this verse “touching.”

“Soon.” (ii. 2.)

R.V. Quickly.

The Greek is not “soon” i.e. “after so short a time,” but “readily” or as R.V. “quickly” describing the manner of the verb “shaken.”

“Letter.” (ii. 2.)

R.V. Epistle.

The R.V. throughout is consistent and always renders the Greek word, if singular, “epistle,” but varies between “letters” and “epistles,” in the plural.

“Deceive . . . by any means.” (ii. 3.)

R.V. Beguile . . . in any wise.

The Greek word rendered “deceive” implies very strong deception. The Revisers throughout render it “beguile” and so does the A.V. in “As the serpent beguiled Eve” 2 Cor. xi. 3.

“A . . . that.” (ii. 3.)

R.V. The . . . the.

All English versions have overlooked the definite article. The change of “a” into “the” completely alters the purpose of the sentence. In the second case the same article is rendered “that” in the A.V. and “the” in the R.V. The purpose of both sentences is the same viz. “To remind them of the Apostle’s previous teaching: not to state a new prophecy.

“Who;” (ii. 4.)

R.V. He that.

In the Greek used absolutely “He, that is the opposer” the adversary, hence, as in R.V. “He that opposeth.”

“Shewing himself.”

R.V. Setting himself forth. (ii. 4.)

The Greek verb does not denote “shewing” in the sense of “proving or establishing that he is” but in the sense of “exhibiting himself as God.”

“Shall destroy with the brightness.” (ii. 8.)

R. V. **Bring to nought by the manifestation.**

“Destroy” is the English rendering in the A. V. of no fewer than nine Greek words. The Greek *καταργήσει* used here, is usually “to do away”; lit. it means “to make barren or void.” The R. V. “bring to nought,” is far before “destroy.”

Again the Greek *ἐπίφανεια* only occurs here, and in five other places in Paul’s Pastoral Epistles where in the A. V. it is always rendered “appearance.” The R. V. “manifestation” is much better than the A. V. In this verse it is “by the breaking forth of his coming.”

“After.” (ii. 9.)

R. V. **According to.**

The R. V. rendering is a more accurate use of the Greek preposition.

“Deceivableness.” (ii. 10.)

R. V. **Deceit.**

The A. V. uses “deceivableness” an obsolete word, which denoted “ability to deceive” not “liability to be deceived” as would be inferred from the suffix. The Greek *ἀπάτη* in other places in the A. V. is rendered “deceit” and this the R. V. has followed.

“Strong delusion.” (ii. 11.)

R. V. **A working of error.**

The Greek is literally “energy of deceit.” The verb in verse 7 rendered “doth work” is akin to the noun “energy.” The A. V. is quite wrong; God does not send them a strong delusion; He permits these “workings of error” to assail them.

See also Note on 1 Thess. ii. 3 “Was not of deceit,” p. 33

“Damned.” (ii. 12.)

R. V. **Judged.**

The Greek *κριθῶσιν* here rendered “might be damned,” is better rendered as elsewhere by “judged,” for in the Greek there is no idea of condemnation. As the English verb “to damn” has acquired a much sterner meaning than it had at the time of the translation, the R. V. uses a more apposite word in “judged.”

“Hath given everlasting consolation.” (ii. 16.)

R. V. **Gave . . . eternal comfort.**

The “gave” of the R. V. is the better rendering of 2nd Aorist participle of *δίδωμι* “to give.”

The Greek noun *παράκλησιν* means "consolation," "solace," "comfort"; the adjective *αἰωνίαν* "without end," "never to cease," here used in a temporal sense in contrast to the fleeting nature of earthly joys, hence "eternal comfort" gives the best shade of the meaning of *παράκλησιν αἰωνίαν*.

"May have free course." (iii. 1.)

R.V. May run.

The R.V. gives the literal meaning of the Greek, following the Vulgate *currat*. The A.V. followed Tyndall who gave "may have free passage," but had the literal "may run" in the margin.

"Wicked." (iii. 2.)

R.V. Evil.

The Greek word *πονηρός* ethically is "evil," and the R.V. is correct.

"Keep you from evil." (iii. 3.)

R.V. Guard you from the evil one.

Here the A.V. simply renders *ἀπὸ τοῦ πονηροῦ* "from evil" ignoring the emphatic article *τοῦ* "the." Thus the expression should read "the evil one," *i.e.* the Devil or Satan. (See 1 John v. 18.)

"The evil one" is the father of the "evil men" of verse 2.

"Follow." (iii. 7.)

R.V. Imitate.

See Note on "followers" (i. 6) on page 31.

"Be chargeable to." (iii. 8.)

R.V. Not burden.

See Note to "Be chargeable unto" (1 Thess. ii. 9) page 34.

"Power." (iii. 9.)

R.V. Right.

The Greek word used, not only means "power" in its usual acceptance, *i.e.* "ability to do a thing," but here denotes "a positive and acknowledged right or authority over others." The R.V. consequently here and in 1 Cor. ix. 4 and 12 renders the word "right."

"Follow." (iii. 9.)

R.V. Imitate.

See Note on i. 6 on page 31.

“Always, by all means.”

(iii. 16.)

R.V. At all times, in all ways.

Both the A.V. and the R.V. adopted the same Greek reading, viz.: *διὰ παντός ἐν παντί τρόπῳ* which rendered literally is, “at all times, in every way.” Both the A.V. and the R.V. renderings have practically the same meaning, but the R.V. is the simpler and the more symmetrical.

“Of Paul.”

(iii. 17.)

R.V. Of **me** Paul.

The A.V. is incorrectly rendered. It is, as if “Paul” were genitive after “salutation,” but this is not so, for by a common Greek idiomatic expression, it should read, “The salutation—by the hand of me—Paul.” The same words occur in 1 Cor. xvi. 21 and Col. iv. 18, where both the A.V. and the R.V. agree in their rendering.

EXAMINATION QUESTIONS.

1. SENIOR CAMBRIDGE PAPER.

1. Give some account of the founding of the Thessalonian Church.
2. Give short accounts of Timothy and Silvanus. State the connexion of each with the Thessalonian Church.
3. Give a short summary of St. Paul's teaching as contained in these Epistles on
 - (a) the Coming of the Lord Jesus.
 - (b) the General Resurrection.

What doctrinal and moral errors in the Church to which he is writing is it meant to meet?

4. What reasons have you for accepting these Epistles as the genuine work of St. Paul?
5. Shew by a map the positions of Achaia, Macedonia, Philippi, Athens. In what contexts are they mentioned in these Epistles?
6. Write notes on the following, giving the Revised Version where necessary:—
 - (a) Labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.
 - (b) For ye also have suffered like things of your own countrymen, even as they have of the Jews.
 - (c) He therefore that despiseth, despiseth not man, but God.
 - (d) Abstain from all appearance of evil.
 - (e) Quench not the Spirit. Despise not prophesyings.
 - (f) We beseech you to know them which are over you in the Lord.

2. SENIOR CAMBRIDGE PAPER.

1. What references are there in these Epistles to persecutions in the Thessalonian Church? Illustrate by references to the history of its foundation in the Acts.
2. How does St. Paul describe his manner of life among the Thessalonian Christians and his method of dealing with them?
3. What may we gather from these Epistles as to the reasons for St. Paul's writing each of them?
4. Give in your own words St. Paul's teaching to the Thessalonians on the Second Advent. What practical lessons does he draw from this teaching?
5. **Either** quote from 1 and 2 Thessalonians two references to each of the following subjects: (a) the Christian ministry; (b) the Resurrection of our Lord; (c) the duty of prayer; **or**, state the terms in which St. Paul commends the Thessalonian Church in these Epistles.
6. Explain the following passages:—
 - (a) But Satan hindered us.
 - (b) God hath called us unto holiness.
 - (c) We shall not prevent them which are asleep.
 - (d) Despise not prophesyings.
 - (e) Abstain from all appearance of evil.
 - (f) Which is the token in every Epistle.

Note any important variations in the translation of the passages (c) and (e) in the Revised Version. •

3. SENIOR CAMBRIDGE PAPER, JULY.

1. Give some account of the community addressed in these Epistles.
2. What can be learnt from these Epistles as to St. Paul's previous relations with the Thessalonians?
3. Shew what was St. Paul's conception of "the Coming of our Lord Jesus Christ" and of the results of His Coming.
4. Explain St. Paul's teaching as to the duty of work, and why it was necessary for him to emphasize it.
5. Discuss briefly what St. Paul meant by the "man of sin."
6. Shew from these Epistles the method adopted in the primitive Church to secure a high standard of conduct among its members.
7. Give the teaching of these Epistles as to the person and functions of the Holy Spirit.
8. Explain **four** of the following passages, giving the context, and the rendering of the Revised Version where there are important differences:—
 - (a) For labouring day and night, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.
 - (b) Wherefore when we could no longer forbear, we thought it good to be left at Athens alone.
 - (c) We which are alive and remain unto the Coming of the Lord shall not prevent them which are asleep.
 - (d) We beseech you, brethren, to know them which labour among you, and are over you in the Lord.
 - (e) For the mystery of iniquity doth already work; only he who letteth will let, until he be taken out of the way.
 - (f) The salutation of Paul with mine own hand, which is the token in every Epistle.

4. SENIOR CAMBRIDGE PAPER, DEC.

1. Who were the Thessalonians to whom these Epistles were addressed? Shew the importance of the Church to which they belonged.
2. What can be learnt from these Epistles, as to St. Paul's motives in writing them.
3. What were the chief topics of St. Paul's first preaching to the Thessalonians, to which he refers, in these Epistles.
4. Shew what were the chief anxieties of the Thessalonians "concerning them that fall asleep," and how St. Paul meets them.
5. Discuss briefly what St. Paul meant by the "mystery of iniquity."
6. Shew from these Epistles the nature of the organization of the Thessalonian Church and the use which would be made of an Epistle from an Apostle.
7. Give the teaching of these Epistles as to the person and work of Jesus.
8. Explain **four** of the following passages, giving the context:—
 - (a) Nor of men sought we glory, neither of you, nor yet of others when we might have been burdensome, as the apostles of Christ.
 - (b) And they please not God, and are contrary to all men; forbidding us to speak to the Gentiles . . . to fill up their sins alway.
 - (c) For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
 - (d) Quench not the spirit. Despise not prophesyings.
 - (e) That ye be not soon shaken in mind . . . neither by spirit, nor by word, nor by letter as from us.
 - (f) We command you, brethren . . . that ye withdraw yourselves from every brother that walketh disorderly.

5. SENIOR OXFORD PAPER.

1. Give a brief account of the foundation of the Church at Thessalonica. In what did the importance of the city consist ?
2. Give a summary of the injunctions at the close of the First Epistle. What can be inferred from them as to the existence of presbyters (or other overseers) in the Church ?
3. State briefly St. Paul's teaching, as given in these Epistles, with regard to the Second Advent.
4. What evidence is there :—
 - (a) that S. Paul was in distress at the time of writing these Epistles ; and
 - (b) that he was encouraged by his remembrance of, and by reports about, the Church at Thessalonica ?
5. Explain the following phrases, and state the context in which they occur :—them that are without—the breastplate of faith and love,—the patience of Christ,—the salutation of me, Paul.
6. Comment on, and refer to, their context :—
 - (a) Paul and Silvanus, and Timothy, unto the Church of the Thessalonians.
 - (b) When we could no longer forbear, we thought it good to be left behind at Athens alone.
 - (c) The mystery of lawlessness doth already work ; only there is one that restraineth now, until he be taken out of the way.
 - (d) Note that man, that ye have no company with him.

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