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WITH NOTES**

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THE  
EPISTLES OF PAUL  
TO  
THE THESSALONIANS:

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION,

WITH NOTES.

BY  
THE TRANSLATOR OF H. PETER—REVELATION.

Quid igitur, damnamus veteres? minime: sed post  
priorum studia quod possumus in domo Domini laboramus.

JEROME.

Neque statim offendere, si quid mutatum offenderis, sed  
expende, num in melius mutatum sit.

ERASMUS.

*Tò γὰρ μὴ παρίσχωσι ἀκούειν τῶν θεολογικῶν ᾠδῶν,  
ἀλλὰ πειρᾶσθαι τὸν ἐν ἐκάστῃ λέξει καὶ ἐκάστῃ ἀλλαγῇ  
κεχρημένον τὸν νοῦν ἐξηγεῖται, οὐκ ἄσφαλτον εἰς εὐσέβειαν,  
ἀλλὰ γνωρίζοντων τὸν σκοπὸν τῆς κλήσεως ἑμῶν.*

BASIL

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THIS revision is not final. It is circulated in the expectation that it will be subjected to a thorough criticism, in order that its imperfections, whatever they may be, may be disclosed and corrected.

W. H. WYCKOFF,  
*Corresponding Secretary,*

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# INTRODUCTION.

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## 'GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION

'1. The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

'2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made, as the exact meaning of the inspired text and the existing state of the language may require.

'3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

## 'SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.

'1. The common English version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.

'2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

'3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place.

'4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisers of the other books, to be returned with their suggestions to the reviser or revisers of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary.'

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In the present attempt at revision on the above plan, as in the author's previous essays of the same kind, what he avowedly aims at is, first of all, a scholarly exactness in rendering the precise meaning, nothing more and nothing less, of the sacred text, and that in a shape as nearly resembling the original, as can be made to consist with English propriety, and with the least possible change in the common version. Elegance, flow, and even perspicuity of style, have been regarded only when these qualities appeared to be reconcilable with this primary and controlling purpose.

Of course, any such method as this must lead to very many things, which, though not absolute violations of idiom, one might look for in vain in the pages of a modern, independent, English classic; and to quite as many more, which, however in themselves unexceptionable, will at the first utterance startle and perplex the ear, accustomed from infancy to a different form of words. But the reader is requested to bear in mind, what the writer never allowed himself to forget, that this work was to be

altogether preparatory, suggestive, recommendatory. The present reviser was, in fact, called to labour, not directly for Bible-readers at large, but for those private scholars, to whom, as the Board of final revision, should be committed the solemn and responsible office of settling the text. For the sake, therefore, of laying a firm and reliable basis for their proceedings, he from the first determined—and to this plan he still adheres—in the Version to follow closely, though within the limitations specified above, the Greek original, and then in the Notes to present a carefully condensed digest, and, in cases that might the most require it, a critical estimate also, of all such leading interpretations and translations, from ‘the beginning of the gospel’ until now, as might in any way affect the ultimate result. Perhaps too, while thus keeping steadily in view his immediate object—the facilitating of the labours of the final Board—he may have secretly indulged the ambition, with God’s help, to produce books of permanent value to students and ministers of the Divine word.

Such being the special character and design of the present and former publications, the author has no difficulty in confessing that in both he has made a larger use of harsh constructions, inverted arrangements, and a stiff phraseology, than he should have thought desirable under different circumstances. But, if it might be permitted to add here a word or two, on what may properly be demanded of a translation of the New Testament, *intended for popular use*, he should not hesitate to declare his general preference of the close version to the free. It were, indeed, absurd to think of replacing idiomatic Greek by solecistic English. But the peculiarities of a writer are not the idioms of a language. The latter cannot always be transferred; but neither should the former be unnecessarily and wilfully obliterated.

No one, for example, can pretend, that *clearness of style* is eminently characteristic of all the writers of the New Testament. But the translator is not on that account to turn commentator, and labour to make plain and certain to the English reader, what the Holy Spirit chose to leave intricate and perplexed, doubtful and obscure, to the Greek reader. The best version in this respect will be that, which best succeeds in putting the English reader into the precise, relative position of the Greek reader.

And so with regard to *gracefulness or elegance of style*—another quality, which, it is often taken for granted, should be required in a translation of the word of God—the fact is undeniable, that the style of the New Testament, full as the blessed volume is of saving truth and heavenly beauty, is very often not, when tried by the rules of a formal rhetoric, a graceful one. Much rather is it characterized by a certain—shall we venture to say?—divine rudeness (2 Cor. 11 : 6), and independence of all such rules. To attempt, therefore, as has sometimes been done, and is still sometimes apparently proposed, to trick off the glorious humility of these Galilean fishermen in the garb of modern gentlemen and college-bred dilettanti, would seem to be at once a falsehood, and an outrage on good taste.

In a word a translation, as such, is valuable, just in proportion as it reflects, not only the sense of the original, but every peculiarity, and, if some choose so to reckon, defect of style. The principle applies to translations of all sorts, as translations; but, in the case of the Divine oracles, where we would know both *what* and *how* God speaks to men, it is conceived to be pre-eminently important. In all ages, indeed, its importance has been more or less distinctly recognized, as could easily be shown from an examination of the versions, which have best secured, and longest retained, the confidence of the several countries of Christendom; and in our own day the practical observance of it seems rather, amongst pious and judicious men, to be increasing in rigour. Thus, in the Preface to the latest German version of the New Testament—*Das neue Testament aus dem Griechischen übersetzt von Karl von der Heydt*. Elberfeld, 1852—the very method pursued by the present reviser is exactly

described, as follows:—‘In translation there are, as an ingenious author strikingly remarks, two ways of going to work. Either the translator leaves the writer as much as possible undisturbed, and moves the reader up to him; or he leaves the reader as much as possible undisturbed, and moves the writer up to him. The latter method may be commended in the case of ordinary books; in the case of the holy book of Scripture, where even the *manner* in which any thing is said presents itself as weighty and important, the former deserves the preference, from us especially, who, with our rich and plastic language, are able to say what the Greek original says, in the very same way. Even if this object be not completely attainable, I have yet had it steadily in my eye; and in the cases, where a paraphrase would have given a strange expression to the thought, I had no scruple about giving a strange or unusual form rather to the expression. It was my endeavour throughout to fashion the version after the original, not only as to sense and spirit, but in regard also to the exact significance of words, tenses, verbal arrangement, and even apparent trivialities; and, wherever the sacred writers avail themselves of a form unusual in Greek itself, to make this also perceptible.’ [For a precisely similar, and more detailed, statement, see Dr. Ebrard’s Preface to his Commentary on the Epistle to the Hebrews, Königsberg, 1850.]

In the present work the same rule also has been followed as in the former one, for the correction of the ‘known errors’ of the common Greek Text; to wit, the general consent of critical Editors for the last hundred years. The following editions have been collated in every instance, and these alone are intended, when reference is made to *Recent Editors*:—

BENGEL (Beng.), *Novum Test. Græcum*, 3d ed., Tübingen, 1753.

BLOOMFIELD (Bloomf.), *The Greek Testament*, 3d ed., London, 1839;—also the *Supplemental Volume* (Supp.), 2d ed., London, 1851.

GRIESEBACH (Griesb.), *Novum Test. Græce*, Cambridge, Mass., 1809 (printed from the Leipzig ed. of 1805).

HAHN, *Novum Test. Græce*, Leipzig, 1840.

KNAPP, from the edd. of Göschen, Leipzig, 1832; and Theile, Leipzig, 1852.

LACHMANN (Lachm.), *Novum Test. Græce et Latine*, vol. ii., Berlin, 1850.

MATTHÆI (Matth.), *Epistt. ad Thess. Græce et Latine*, Riga, 1785.

MEYER (Mey.), *Das neue Test. Griechisch kritisch revidirt*, Göttingen, 1829.

SCHOLZ, *Novum Test. Græce*, 1830–6, from Bagster’s Hexapla.

SCHOTT, *Epistt. ad Thess. etc.*, Leipzig, 1834.

THEILE, *Novum Test. Græce*, 4th ed., Leipzig, 1852.

TISCHENDORF (Tisch.), *Novum Test. Græce*, 8vo ed., Leipzig, 1850.

Besides these, the Texts of Erasmus (3d ed.), Beza (last ed.), and Wells, have been examined, together with the textual criticism of Mill, De Wette, and Lünemann. The evidence in favour of readings has been gathered from the two last named, and Lachmann.

# LIST OF THE PRINCIPAL ABBREVIATIONS,

AND

## WORKS MOST FREQUENTLY CITED.

THE authorities are commonly given in groups, as here arranged, and generally also with some regard to the chronological order, but in all cases directly from the editions specified. Of those not included in the following list, some have this specification appended in the Notes; others, as being familiar, classical authors, did not require it; and the rest are taken at second hand from various sources. In this last class it may be well to particularize the Berlenburger Bibel of 1726 &c.; Bengel's German Testament, 1753; Gossner, 1827 &c.; and Kistemaker (once Kist.), 3d ed., 1839; for all of which the *Polyglotten-Bibel* of Stier and Theile has been relied on.

It is especially important to bear in mind, that, except where the Note explains itself otherwise, words in Italics or within quotation-marks, and inclosed in a parenthesis, belong to the writer immediately preceding; but, when a comma intervenes between the parenthesis and the name, they are common to all the names in that group preceding the parenthesis. Where names merely are mentioned, they are to be understood as directly sustaining the Version.

For an account of the Uncial Manuscripts, A. B. C. &c., the English reader may consult the Introduction to Clarke's Commentary; Horne's Introduction; or Davidson's Biblical Criticism.

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| <p>E. V.—English Version. The text is printed from the American Bible Society's pica 8vo ed. of the New Testament, 1851. In the Notes, the Society's Revised Bible in the 8vo ed. of 1854, and the original ed. of 1611, as given in Bagster's English Hexapla and the Oxford Reprint of 1833, have been collated.</p> | <p>Geru.—Luther's German Version, 1545; from Stier and Theile's <i>Polygl.-Bib.</i>, 2d ed., Bielefeld, 1849.</p>                                      |
| <p>W.—Wiclif, 1380,<br/>T.—Tyndale, 1534,<br/>C.—Cranmer, 1539,<br/>G.—Genevan, 1557,<br/>R.—Rhemish, 1582,<br/>B.—Bishops' Bible, fol. ed. of 1584.</p>   | <p>It.—Diodati's Italian Version, Geneva, 1641; with the Annotations (Ann.).</p>   |
| <p>from Bagster's English Hexapla, for the most part with the modern orthography.</p>  | <p>Syr.—Syriac Version, probably of the 2d century; Greenfield's ed., London, 1828.</p>  |
| <p>Aeth.—Aethiopic Version, supposed to be of the 4th century.</p>   | <p>Vulg.—Latin Vulgate, 4th century; from the <i>Polygl.-Bib.</i><br/>— <i>Am.</i>—Tischendorf's ed. of the <i>codex Amiatinus</i>, Leipzig, 1854.</p> |
| <p>Ar.—Arabic Version, supposed to be of the 7th century, or later.</p>  | <p>Alford, Greek Testament, 2d ed., vol. ii., London, 1855.</p>  |
| <p>Copt.—Coptic Version, supposed to be of the 3d or 4th century.</p>  | <p>All.—Allioli's <i>Neues Test.</i>, New York, 1848.</p>  |
| <p>Dt.—Dutch Version, 1637; Netherlands Bible Soc.'s small ed. of the N. T., 1836. The Annotations (Ann.), from the 4to Gorinchem ed., 1748.</p>   | <p>Ambrosiast.—Ambrosiaster; from vol. ii. of Ambrose's Works Paris, 1690.</p>   |
| <p>Fr. M.—Martin's French Version, 1696–1707, The Hague, 1743.</p>   | <p>Aret.—Aretius, in <i>N. T. Commentarii</i>, Geneva, 1618.</p>   |
| <p>S.—Swiss Version of the N. T., 2d ed., Lausanne, 1849.</p>  | <p>Athanasius, <i>Opera</i>, Paris, 1698.</p>  |
|  | <p>August.—Augustine, <i>Opera</i>, Paris, 1679–1700.</p>  |
|  | <p>B. and L.—Beausobre and L'Enfant, <i>Le Nouveau Test.</i>, Amsterdam, 1718.</p>   |
|  | <p>Barn.—Barnes' Notes, New York, 1854.</p>  |
|  | <p>Banng.—Baumgarten's <i>Auslegung der Briefe Pauli</i>, Halle, 1767.</p>   |
|  | <p>Beng.—Bengel's <i>Gnomon Nov. Test.</i>, Tübingen, 1850.</p>  |
|  | <p>Bens.—Benson's Paraphrase and Notes on Six of the Epistles of St. Paul, 2d ed., London, 1752.</p>   |

- Bez.—Beza's *Nov. Test.*, Cambridge, 1642 (which follows Beza's last ed. of 1598).
- Bæckwall, Sacred Classics, London, 1737.
- Bloomf.—Bloomfield's *Recensio Synoptica (Rec. Syn.)*, vol. viii., London, 1828; Greek Test., 3d ed., London, 1839; Supplemental Volume (*Supp.*), 2d ed., London, 1851.
- Boothr.—Boothroyd's Improved Version, Huddersfield, 1824.
- Brown, Expository Discourses on First Peter, 2d ed., Edinburgh, 1849; and Exposition of the Ep. to the Galatians, Edinburgh, 1853.
- Bart.—Burton's Greek Test., 4th ed., Oxford, 1852.
- Calv.—Calvin, in *N. T. Commentarii*, ed. Tholuck, Berlin, 1831.
- Camerar.—Camerarius, *Commentarius in Novum Foedus*, Cambridge, 1642.
- Cameron, *Myrothecium Evangelicum*, Saumur, 1677.
- Campbell, The Four Gospels, with Preliminary Dissertations, Andover, 1837.
- Castal.—Castalio, *Biblia Sacra*, Leipzig, 1750.
- Chrysost.—Chrysostom, *Opera*, Paris, 1718–38.
- Clar.—Clarius; from vol. vii. of the *Critici Sacri*, Amsterdam, 1698.
- Clarke, Commentary on the N. T., Philadelphia, 1844.
- Cler.—Clericus, *Animalversiones in Hammondi N. T.*, Amsterdam, 1700.
- Cocc.—Cocecius, *Opera*, Amsterdam, 1700–6.
- Coke, Commentary on the N. T., London, 1803.
- Conyb.—Conybeare's Translation, in Conybeare and Howson's Life and Epistles of St. Paul, London, 1853.
- Corn. a Lap.—Cornelius a Lapide, *Commentaria in Pauli Epistolas*, Antwerp, 1656.
- Damasc.—John of Damascus, *Opera*, Paris, 1712.
- Dav.—Davidson's Introduction to the N. T., vol. ii., London, 1849.
- De Dieu, *Critica Sacra*, Amsterdam, 1693.
- Dodd.—Doddridge's Family Expositor, vol. ix. of Works, Leeds, 1805.
- De W.—De Wette's *Exegetisches Handbuch zum N. T.*, 2d ed., vol. ii., Leipzig, 1845.
- Drus.—Drusius; from the *Critici Sacri*.
- Eadie, Commentary on the Ep. to the Ephesians, London, 1854.
- Engl. Ann.—English Annotations on the Bible, London, 1645.
- Erasm.—Erasmus, *Nov. Test.*, 3d ed., Basle, 1522; Notes from the *Critici Sacri*.
- Est.—Estius, *Commentaria in Epist. Apost.*, Rouen, 1709.
- Fab.—Faber Stapulensis, *Epistolæ Pauli cum Commentariis*, Paris, 1517.
- Flatt, *Vorlesungen über die Briefe Pauli*, Tübingen, 1829.
- Gerl.—Gerlach, *Das Neues Test.*, 3d ed., Berlin, 1844.
- Gill, Exposition of the N. T., Philadelphia, 1811.
- Gösch.—Göschchen, *Nov. Test. Græce et Latine*, Leipzig, 1832.
- Greenf.—Greenfield's Hebrew N. T., London, 1831.
- Grot.—Grotius, *Annotationes in N. T.*, vol. iii., Paris, 1650.
- Guyse, Practical Expositor, Edinburgh, 1797.
- Ham.—Hammond's Paraphrase and Annotations, London, 1675.
- Henry, vol. vi. of Matthew Henry's Works, London, 1811.
- Huth.—Huther's Continuation of Meyer's *Kritisch exegetischer Kommentar*, Göttingen, 1850–2.
- Jerome, *Opera*, Verona, 1734–42.
- Josephus (Jos.), *Opera*, Leipzig, 1850.
- Kenr.—Kenrick's Epistles of St. Paul, &c., New York, 1851.
- Koch, *Kommentar über den ersten Brief an die Thess.*, 3d ed., Berlin, 1855.
- Koppe, *Nov. Test.*, vol. vi. ed. Tychsen, Göttingen, 1823.
- Krause, *Die Briefe an die Phil. u. Thess.*, Frankfurt, 1790.
- Kuin.—Kuinöl, *Observationes ad N. T.*, Leipzig, 1794.
- Lardner, Dr. N., Works, London, 1838.
- Lünem.—Lüneemann's *Kritisch exegetisches Handbuch über die Briefe an die Thess.*, Göttingen, 1850.
- Maek.—Macknight on the Epistles, Philadelphia, 1835.
- Mart.—Martini's *Nuovo Test.*, vol. v., Florence, 1791.
- Mey.—Meyer, *Das Neue Test.*, Göttingen, 1829.
- Mich.—J. D. Michaelis' *Paraphrasis u. Anmerkungen über die Briefe Pauli an die Gal.*, &c., 2d ed., Bremen and Göttingen, 1769.
- Mill, *Nov. Test. Græcum*, ed. Küster, Leipzig, 1723.
- Moldenh.—Moldenhawer, *Gründliche Erläuterung der heiligen Bücher Neues Test.*, vol. iii., Leipzig, 1768.
- Mont.—Montanus' Latin Version; from vol. v. of Walton's Polyglott (P.), London, 1657.
- More, Henry More's Theological Works, London, 1708.
- Murd.—Murdoch's Translation of the Syriac N. T., New York, 1851.
- Musc.—Musculus, *In Pauli Epistolas ad Philipp. etc. Commentarii*, Leipzig, 1565.
- Newc.—Newcome's Attempt toward Revising our English Translation of the Greek Scriptures, Dublin, 1796.
- Newt.—Newton's Dissertations on the Prophecies, London 1835.
- Oecum.—Oecumenius, *Opera*, vol. ii., Paris, 1631.
- Olsh.—Olshausen's *Biblischer Commentar*, vol. iv., Königsberg, 1844.
- Pagn.—Pagninus' Latin Version; from Wolder's *Biblia Sacra*, vol. iii., Hamburgh, 1596.
- Peile, Annotations on the Apostolical Epistles, vol. iii., London, 1851.
- Pelag.—Pelagius; from vol. xi. of Jerome.
- Pelt, *Epp. Pauli ad Thess.*, Greifswalde, 1830.
- Penn, The Book of the New Covenant, London, 1836.
- Pisc.—Piscator, *Commentarii in N. T.*, Herborn, 1838.
- Pyle, Paraphrase on the Acts and the Epp., vol. ii., London, 1765.
- Raphel.—Raphelius, *Annotationes Philol. in N. T.*, Leyden, 1750.
- Ros.—Rosenmüller's *Scholia in N. T.*, vol. iv., Nuremberg, 1830.
- Schmidt, Seb., *Biblia Sacra*, Strassburg, 1697.
- Scholef.—Scholefield's Hints for an Improved Translation of the N. T., London, 1850.
- Schott, *Epp. Pauli ad Thess. et Gal.*, Leipzig, 1834.
- Scott, Commentary on the Holy Bible, vol. v., Philadelphia 1852.

- Sept.—Septuagint Version, Bagster's Svo ed., London.  
 Sharpe, The N. T. Translated, 2d ed., London, 1844.  
 Steig.—Steiger, *Der erste Brief Petri*, Berlin, 1832.  
 Steph.—H. Stephanus; from the *Critici Sacri*.  
 Stier, *Polyglotton-Bibel*, 2d ed., Bielefeld, 1849.  
 Stolz, *Die sämmtlichen Schriften des N. T.*, Hanover and Leipzig, 1820.  
 Storr, *Opuscula Academica*, Tübingen, 1796–1803.  
 Symonds, Observations upon the Expediency of Revising the present English Version &c., Cambridge, 1789–94.  
 Tertull.—Tertullian, *Opera*, ed. Oehler, Leipzig, 1853.  
 Theodor.—Theodoret, *Opera*, vol. iii., Paris, 1642.  
 Thom.—Thomson, The New Covenant Translated, Philadelphia, 1808.  
 Tremell.—Tremellius Latin Version of the Syriac, Geneva, 1630.  
 Troll.—Trollope's *Analecta Theologica*, London, 1842.  
 Turnb.—Turnbull's Translation of Paul's Epistles, London, 1854.  
 Turret.—Turretine, *Commentarius in Epp. ad Thess.*, Basle, 1739.  
 Van Ess, *Die Bibel*, Hildburghausen, Amsterdam and Philadelphia, 1845.  
 Vat.—Vatablus, *Biblia Sacra*, vol. ii., Salamanca, 1584.  
 Von der H.—Von der Heydt, *Das neue Test.*, Elberfeld, 1852.  
 Wakef.—Wakefield's Translation of the N. T., Cambridge (Mass.), 1820.  
 Wells, Help for the more clear and easy Understanding of the Holy Scriptures, London, 1716.  
 Wesl.—Wesley's New Test. with Notes, London, 1838.  
 Whith.—Whitby's Paraphrase and Commentary on the Epp., Philadelphia, 1848.  
 Wolf.—Wolfius, *Curae Philologicae et Criticae*, Hamburg, 1738.
- Zanch.—Zanchius, *In Pauli Epp. ad Philipp. etc. Commentarii*, Neustadt, 1601.  
 Zeg.—Zegeus; from the *Critici Sacri*.
- Bernhardy, *Wissenschaftliche Syntax der Griechischen Sprache* Berlin, 1829.  
 Bretsch.—Bretschneider, *Lexicon Manuale in N. T.*, 2d ed., Leipzig, 1829.  
 Buttman, Greek Grammar, by Robinson, New York, 1851.  
 Green, Grammar of the N. T. Dialect, London, 1842; and Lexicon to the N. T., London.  
 Hartung, *Lehre von den Partikeln*, Erlangen, 1832–3.  
 Hesych.—Hesychius, *Glossae Sacrae*, ed. Ernesti, Leipzig, 1785.  
 Kühner, Greek Grammar, by Edwards and Taylor, New York, 1853.  
 Leigh, *Critica Sacra*, London, 1650.  
 Midd.—Middleton on the Greek Article, New York, 1813.  
 Pas.—Pasar's *Manuale N. T.*, Leipzig, 1640.  
 Pass.—Passow's *Handwörterbuch der Griech. Sprache*, Leipzig, 1841 &c.  
 Phryn.—Phrynichus, ed. Lobeck, Leipzig, 1820.  
 Rich.—Richardson's English Dictionary, London, 1838.  
 Rob.—Robinson's Lexicon of the N. T., New York, 1850.  
 Schirl.—Schirlitz, *Wörterbuch zum N. T.*, Giessen, 1851.  
 Schleus.—Schleusner's *Lexicon in N. T.*, Glasgow, 1817.  
 Schöttg.—Schöttgen's *Lexicon in N. T.*, ed. Krebs, Leipzig, 1765.  
 Suic.—Suicer's *Thesaurus*, Amsterdam, 1682.  
 Tittm.—Tittmann, *De Synonymis in N. T.*, Leipzig, 1829.  
 Wahl, *Clavis N. T.*, 3d ed., Leipzig, 1843.  
 Webst.—Webster's English Dictionary, ed. Goodrich, New York, 1852.  
 Win.—Winer's *Grammatik des neutest. Sprachidioms*, 5th and 6th edd., Leipzig, 1844–55. The pages referred to are those of the 5th.

The following Versions, having been directly collated throughout, are included under their respective general references; thus:—

- English Verss. = Wiclif, Tyndale, Cranmer, Geneva, Bishops' Bible, Rhemish;—Hammond, Wells, Doddridge, Wesley, Wakefield, Macknight, Newcome, Thomson, Boothroyd, Penn, Sharpe, Conybeare, Murdock, Kenrick, Turnbull.  
 Latin Verss. = Vulgate;—Ambrosiaster, Faber, Erasmus, Pagninus, Calvin, Castalio, Musculus, Vatablus, Montanus, Beza, Zanchius (excepting chs. ii. and iii. of the Second Epistle), Piscator, Cocceius, Schmidt, Göschen.  
 German Verss. = Luther (Germ.);—Baumgarten, Molden-
- hauer, Stolz, Van Ess, Allioli, Meyer, Flatt, De Wette, Von der Heydt.  
 Italian Verss. = Diodati (It.);—Martini.  
 French Verss. = Martin (Fr. M.), Swiss (Fr. S.);—Beausobre and L'Enfant.  
 Foreign Verss. = all the versions here classed, as Latin, German, Italian, French; together with the Syriac, Dutch, and Greenfield's Hebrew.

Of these, Wiclif, the Rhemish, Martini, Allioli, Kenrick, being translated from the Vulgate; and Murdock, from the Syriac; are cited, not as authorities, but for the sake of comparison.

# THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

KING JAMES' VERSION. CHAP. I.	GREEK TEXT. CHAP. I.	REVISED VERSION. CHAP. I.
<p>PAUL, and Sylvanus, and Timothy, unto the church of the Thessalonians <i>which is</i> in God the Father, and <i>in</i> the Lord Jesus Christ: Grace <i>be</i> unto you, and peace, from God our Father and the Lord Jesus Christ.</p>	<p>ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν Κύριου Ἰησοῦ Χριστοῦ.</p>	<p>PAUL, and <sup>a</sup>Silvanus, and <sup>t</sup>Timothy, unto the church of the Thessalonians <sup>c</sup>in God the Father and <sup>d</sup>the Lord Jesus Christ: Grace <sup>e</sup>unto you, and peace, from God our Father <sup>f</sup>and the Lord Jesus Christ.</p>

\* The American Bible Society's late Revision has properly restored the orthography of this name (*Silv.* for *Sylv.*), as it appears in the original edition of E. V., and in nearly all other verss., English and foreign.

<sup>b</sup> E. V., 7 times;—W., C., R., (*Timothe* [*e*]);—Wells and the later English verss., except Wesl. and Conyb.

<sup>c</sup> The words ἀπὸ Θεοῦ . . . Χριστοῦ are bracketed by Lachm., and cancelled by Mey. and Tisch. Mey. (who renders *ἐν* by *durch*) then follows Ambrosiast. and Koppe in connecting *ἐν Θεῷ* . . . Χριστῷ with *χάρις ὑμῖν καὶ εἰρήνη*;—a construction to which Schott objects, that such a use of *ἐν* is without example elsewhere in formulas of benediction; Lünem. object also the harshness of the arrangement, and the parallel 2 Thess. 1: 1, 2. Schott himself, while adhering to the received text, is disposed to adopt this reference of *ἐν Θ.* . . . Χ; but, supplying *χαίρειν λέγονσαν*, he would explain *ἐν* (as Conyb., rejecting the last clause, also does) as = *in the name* or *by the authority of*. This, however, introduces an awkward repetition; which is equally apparent in Mich.'s supplement of *χαίρειν* before *ἐν Θεῷ* [for which Pelt also cites Win.; though the latter afterwards abandoned it. See Gram. p. 155]. Much to be preferred to any of these methods is the common arrangement, τῇ ἐκκλ. ἐν Θ. καὶ, as teaching, not merely that the Church *knows, believes in, and worships* God and Christ (Vat., B. and L., Whitb.); nor that she *is connected with, belongs, & sacred, to* God and Christ (Castal. Cler., Storr, Stolz, Flatt,

Pelt. The last, indeed, suggests the vitality of this connection, when he compares it to that of branches with the vine.); nor that she *exists by the agency of* God and Christ (Græt.; who misinterprets also the Syr. to the same effect); nor that she *is in subjection to* God and Christ (Mack.); nor that by God and Christ she has been *brought to believe* (Ros.; as an alternative meaning); but that in God and Christ the Church finds the ground and element of her own being, her fortress and high tower, and her eternal home. Comp. ch. 5: 12, N. v and Jude 1, N. f. &c. That in such a case there is no necessity, as Schott supposes, for the repetition of the article τῇ after Θεσσαλονικέων, is plain from Phil. 1: 1; Col. 1: 2; &c. And see Win. p. 155.—There is nothing for the E. V. supplement, *which is*, in W., T., C., R.;—Wells, Wesl., Wakef., Thom., Sharpe, Kenr., Turnb. ;—and most foreign verss.

<sup>d</sup> The preposition is not<sup>e</sup> repeated by R.;—Latin or German verss. (except Moldenh.), Dt.;—Hamm., Wells, Wesl., Wakef., Thom., Boothr., Sharpe, Conyb., Kenr., Turnb.

<sup>e</sup> E. V., 2 Thess. 1: 2; &e. ;—W., R.;—Syr., Latin and Italian verss. (except Pagn., Bez., Pisc.);—Wells, Stolz, Van Ess, All., Mey., Greenf., De W., Kenr., Von der H., Koeh. ('By the omission of the verb, the expressions gain in strength and emphasis.'). See Rev. 1: 4, N. m.

<sup>f</sup> The omission of καὶ from our Text can be only an error of the press.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 We give thanks to God always for you all, making mention of you in our prayers;	2 Ἐνχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν,	2 We give thanks to God always for you all, making mention of you <sup>s</sup> in our prayers;
3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;	3 ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν·	3 Remembering <sup>b</sup> without ceasing your <sup>h</sup> work of faith, and <sup>t</sup> oil of love, and <sup>p</sup> atience of hope of our Lord Jesus Christ, <sup>m</sup> before <sup>o</sup> ur God and Father,

<sup>e</sup> Literally, *on*; that is, *in connection with, on occasion of, at the time of*—a common use of *ἐπὶ* with the genitive.—Lachm. cancels the second *ὑμῶν* in this verse.

<sup>h</sup> *Ἀδιαλείπτως* is by some (T., C.;—Syr. and Vulg. with their followers, Germ.;—Schmidt, Bens., Beng., Baumg., Moldenh., Wakef., Burt., Sharpe, Bloomf., Troll.) construed with what precedes in v. 2 (comp. ch. 2: 13; Rom. 1: 9). But here it is better to retain the more common connection with *μνημονεύοντες*; the *continual* remembrance of their Christian character and its fruits being then given as the reason, why the Apostle's reference to the Thessalonians in his prayers *always* took the form of thanksgiving to God. Lünem., again, while so construing *ἀδιαλ.*, regards this verse as closely parallel to the participial clause of v. 2, and finds the reason of the thanksgiving only in v. 4. He, accordingly, follows Bez., Cocc., Mich., Newc., Gösch., in making *μνημονεύοντες* = *commemorantes, making mention of*—a sense which *μνημονεύω* bears only in Heb. II: 22, out of the 20 other instances of its occurrence in the N. T.

<sup>i</sup> The *ὑμῶν* is governed, not by *πίστεως, ἀγάπης, ἐλπίδος* (Syr., It., French verss.;—Wakef., Thom., Conyb., Peile, Turnb.), nor by *πίστεως* alone (C., B.;—Vulg. and followers, Dt.;—Fab., Pagn., Castal., Wolf., Greenf., Gösch.), nor by *πίστεως* and *ἀγάπης* (Moldenh.), nor by *μνημονεύοντες* (Oecum., Erasm., Calv., Musc., Vat.; supplying *ἐνεκα* to the subsequent genitives); but by *τοῦ ἔργ. τῆς πίστ., καὶ τοῦ κόπ. τῆς ἀγ., καὶ τῆς ὑπομ. τῆς ἐλπ. τοῦ Κυρ. ἡμ. Ἰησ. Χρ.*—the entire cluster of Christian graces and achievements, that was thought of as characterizing this church.

<sup>j</sup> Their love had shown itself able *τὰ πάντα ὑπὲρ τοῦ ἀγαπωμένου πάσχειν*: 'to suffer everything for the beloved object' (Oecum.). Comp. ch. 5: 12, N. r. and see Rev. 2: 2, N. d.—W. (*travail*);—Syr. (*ܡܫܚܘܬܐ*), It. (*fatiga*);—Calv. ('nihil refugisse molestiae vel laboris'), Musc. ('molestiam ac fatigationem'), Zanch. at ch. 2: 9 ('labor cum summa cura et solitudine conjunctus'), Grot. ('molesti labores. Id enim *κόπος*'),—and so Schott, &c.), Cler. (*fatigationem*), Baumg. (love's mühsame beschwerliche Erweisung'), Wakef., Peile, (*laboriousness*), All., Kistemaker, De W., (use *Mühe*;—for Luther's

*Arbeit*). Mey. (*Beschwerde*), Flatt ('beschwerliche Arbeiten'), Greenf. (*πρῶτον* = *weariness*, Eccl. 12: 12), Burt. (*trouble*), Lünem. ('geschäftige Mühwaltung'), Murd., Von der H. (*Bemühung*), Koch ('mühsame und mühevoll Arbeit').

<sup>k</sup> According to the analogy of the two previous clauses *ἐλπίδος* is the gen., not 'of that *in* or *as to* which one perseveres' (Rob. s. v. *ὑπομονή*;—and so many others), but of that to which *ὑπομονή, patience, endurance, perseverance*, belongs, and from which it flows. Oecum.: *ὑπομονῆς τῆς γωνίας διὰ τὴν ἐλπίδα*: 'the patience that results in consequence of the hope.' Comp. Rom. 8: 25; 2 Cor. 4: 17, 18; Ps. 42: 5, 11; &c.

<sup>l</sup> Rob. (s. v. *ἐλπίς*) explains *τοῦ κυρίου* as the 'gen. of the person on whom this hope rests'; and so Conyb. and many others. But, throughout these two Epistles, our Lord is presented rather as Himself the object of Christian hope (v. 10; &c.), than as its source or foundation; it being the third element in what Calv. (*in loc.*) calls *the definition of true Christianity*, 'ut, in spem manifestationis Christi intenti, reliqua omnia despiciant': 'that, intent on the hope of Christ's manifestation, His followers despise all things else.' That the hope of the Saviour's return is here the prominent idea, is taught by Ambrosiast., Vat., Est., Wells, B. and L., Bens., Baumg., Koppe, Mack., Pelt, Schott, Gerl., De W., Conyb., Lünem., Koch.—The genitive is retained in translation by E.V., ch. 5: 8; Rom. 5: 2; Tit. 1: 2; 3: 7; and here by W., T., C., G., B., R.;—Vulg., Fr. S. *marg.*;—Ambrosiast., Fab., Erasm., Calv., Musc., Vat., Mont., Engl. Ann., Cocc., Schmidt, Wells, Berlenburger Bibel, Bens., Beng., Gill (as allowable), Baumg., Mack., All., Gösch., Kenr., Von der H., Turnb. Luther takes *τοῦ κυρ.* in apposition with *τῆς ἐλπ.*; Olsh. and Steig. (on 1 Pet. I: 2), connect it with all the three genitives, *πίστεως, ἀγάπης, ἐλπίδος*.

<sup>m</sup> The words *ἔμπροσθεν . . . ἡμῶν* are connected 1. with *Ἰησοῦ Χριστοῦ*, by Vat. ('qui nunc vultui Dei et Patris nostri apparet': 'who now appears before the face of our God and Father');—2. with *τοῦ ἔργου . . . τῆς ἐλπίδος* (all this, 'as ever in the great Taskmaster's eye' [Milton, *Sonnet vii.*]—a confirmation of the sincerity and soundness of their Christian



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4 Knowing, brethren beloved, your election of God.	4 εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν	4 *Knowing, brethren beloved by God, your election;†
5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye	5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Ἡνεύματι Ἁγίῳ, καὶ ἐν πλη-	5 †Because our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what manner of

\* The construction of *εἰδοτες* as referring to the Thessalonians, and as either used absolutely for *οἰδατε* (Theodor., Fab., Erasm., Hombergk), or as dependent on the *ἐγενήθητε* of v. 6 (Grot.), has nothing whatever to recommend it, and jars with the general spirit and structure of the context. Equally with the other participles (*ποιούμενοι, μιμνησθέντες*), *εἰδοτες* belongs to *εἰχαριστοῦμεν*. The continual thanksgiving of the Apostle sprang from his assurance, that the Church had both the seals which adorn the foundation of God (2 Tim. 2 : 19). Verse 3 points to the one; v. 4, to the other.

† This connection of *ἐπὶ Θεῷ* with *ἠγαπημένοι* appears in all the recent editions of the Text (except Matth.);—E. V. *in reg.*;—T., C.;—Syr. and Vulg. with their followers, German and French verss., It.;—Erasm., Vat., Camerar., Bez., Pisc., Grot., Wells, Turret., Bens., Wolf, Beng., Koppe, Krause, Ros., Wakef., Mack., Symonds, Newe., Thom., Boothr., Pelt, Bart., Gösch., Schott, Sharpe, Olsh., De W., Troll., Conyb., Lünem., Peile, Turnb., Koch;—and is allowed by Calv., Dt. and Engl. Ann., Coec., Guyse, &c. Comp. 2 Thess. 2 : 13; Rom. 1 : 7; Sept. Dent. 33 : 12; Sir. 45 : 1; 46 : 13.—For *by*, see Wakef., Penn., Sharpe, Conyb., Turnb.; and 2 Pet. 2 : 19, N. l.

‡ This verse ends, as in our Text, with a colon, in Matth., Griesb., Scholz; the other recent editors and Erasm. having but a comma. The punctuation of many verss. also presents a closeness of connection between vv. 4 and 5, greater than that indicated by E. V. Thus, the Vulg., Germ., Fr. S.;—Krause, Stolz, Van Ess, All., Gösch., Mey., use a comma;—Ambrosiast., B. and L., Boothr., Gerl., Conyb., a semicolon;—R.;—Dt. (older ed.);—Fab., Erasm., Calv., Castal., Musc., Mont., Schmidt, Mart., Wakef., Kenr., Von der H., Turnb., a colon;—Thom. and Peile, a dash. See v. 5, N. r. I understand vv. 5, 6 as presenting the grounds of the knowledge here claimed. The election of the Thessalonians was known to Paul, from the way in which the Gospel had been preached there by himself (v. 5), and received by the people (v. 6).

§ See v. 4, N. q. G.;—Syr. (= Tremell. *eo quod*). Latin character; comp. ch. 3 : 9, 13; Luke 1 : 6, 15; Gen. 7 : 1; 10 : 9; &c.), by Ambrosiast., Chrysost., Theodor., Theophylact., Aret., Pisc., Corn. a Lap., Hamm., Cler., B. and L., Turret., M. Henry, Koppe, Krause, Mack., Coke, Scott;—3. specially with *τῆς ἰσχυρῆς ἐπι.*, by Castal., Dodd., Mey., Barn.;—4. with *μιμνησθέντες*, by others generally. Musc. allows, besides the third connection, one with *μειλίω ποιούμενοι* of v. 2, all that precedes of v. 3 being then taken parenthetically (and similarly Zanch. suggests as possible a reference to *τῶν προειρηθέν*

verss. (*quia, quaudividem, quod, quoniam*;—the last being explained by Vat. as = *ex eo quod*);—Wells (*for that*). Dodd., Wakef., All. (*weil*);—and so Von der H., Koch), Peile. Others (R.;—Germ., Fr. S.;—Hamm., Baumg., Thom., Stolz, Van Ess, Mey., Schott, Kenr.), regarding the first half of this verse as expegetical of the *ἐκλογὴν*, render *ὅτι* by *that, dass, wie, et que*, as in ch. 2 : 1; &c.

\* Comp. Acts 21 : 17; 25 : 15; Gal. 3 : 14; Rev. 16 : 2, N. g. &c. Throughout this Epistle, the passive form *ἐγενήθη* (of frequent occurrence in the common dialect, but originally Doric. See Phryn. ed. Lobeck, pp. 108, 109.) is explained by Lünem. as intimating that the thing asserted *had been brought about* by the grace of God; by Peile, as implying that it *'had been on the proof of actual experience found to be.'* Comp. N. w. In no single instance, indeed, out of the 36 N. T. instances, in which *γίνουαι* assumes the forms of the first aorist passive, is *ἐγενήθη*, as Rob. and others assert, simply equivalent to a past tense of *εἶναι*. Take, for illustration, the cases (14) in which E. V. so renders it;—Matt. 9 : 29 and 15 : 28 = 8 : 13, *be it done*; Acts 1 : 20, *be made or become desolate*; 4 : 4, the number of the men in the Church altogether, not of the additional converts, *came to be* &c.; Rom. 9 : 29, *should have become*; 1 Cor. 10 : 6, *happened*; 15 : 10, *did not prove to be*; 2 Cor. 3 : 7, *was introduced in, attended with*; Col. 4 : 11, *have become*; 1 Thess. 1 : 5; 2 : 7; 1 Pet. 1 : 15, *become, or show yourselves*; 3 : 6, *are become*; 2 Pet. 1 : 16, *had been made, admitted to be*.

† For *eis*, Mey. and Lachm. read *πρός*.  
 ‡ E. V., 1 Cor. 2 : 4; &c.;—Guyse, Wakef., Newe., Thom., Boothr., Penn., Sharpe, Conyb., Murd., Peile, Turnb. See 2 Pet. 1 : 21, N. f.

§ To the writer's knowledge, and the ground of it just mentioned, in regard to the Thessalonians, there was a correspondence in what the Thessalonians knew of the writer. *Καθὼς οἰδατε*, therefore, is neither the termination of the preceding sentence (some referred to by Baumg.), nor the beginning of a new construction embracing v. 6 (Castal., Koppe, Thom.).

¶ (*ἡμῶν*), or with the *εἰδότες* following. Oecum., Bez., the Dt. and Engl. Ann., Guyse, Gill, Ros., hesitate between the second reference and the fourth.—For *before*, see W., R.;—Wells, Dodd., Gill, Newe., Barn., Murd., Kenr., Turnb.;—nearly all foreign verss.;—and Rev. 19 : 10, N. y.

¶ Dt., Fr. M.;—S.;—West., Baumg., Wakef., Newe., Thom., Boothr., Penn., Sharpe, Brown, Conyb., Lünem. (allows it) Kenr., Peile, Von der H., Turnb. See Rev. 1 : 6, N. b, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
know what manner of men we were among you for your sake.	ροφορία πολλῇ, καθὼς οἴδατε οἱοὶ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.	men we <sup>w</sup> were found among you for your sake; <sup>*</sup>
6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:	ὁ καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος Ἁγίου,	6 And ye became <sup>i</sup> imitators of us and of the Lord, having <sup>a</sup> accepted the word in much affliction, with joy of the Holy <sup>s</sup> Spirit;
7 So that ye were ensamples to all that believe in Macedonia and Achaia.	ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.	7 So that ye <sup>b</sup> became <sup>p</sup> patterns to all that believe in Macedonia and <sup>a</sup> Achaia.
8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but	ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ	8 For from you <sup>h</sup> hath been sounded <sup>f</sup> orth the word of the Lord, <sup>g</sup> not only in Macedonia

<sup>w</sup> E. V., 2 Cor. 7:14;—T., U., G., (*behaved ourselves*);—Mont. (*facti simus*), Cocce. (*extiterimus*), Hamm., Beng. and Mich. (*uns verhalten haben*), Wakef. (*acquitted ourselves*), Stolz, Gossner. (*uns erwiesen haben*). Van Ess (*uns gegangen ist*), Mey. (*uns benommen*), Burt. (*conducted ourselves*), Sharpe, Conyb. (*behaved myself*), Lünem. ('not: *quales fuerimus* [as even De W.]; it can only denote the *having been made*'. See N. s.), Peile (*were found to be*. See N. s.), Von der H. (*uns befunden haben*), Turnb. (*lived*).

<sup>\*</sup> For the punctuation, see v. 4, N. q.

<sup>y</sup> 'You, on your part'—an emphatic nominative. See 1 John 2:20, N. p, &c.

<sup>z</sup> Latin, Italian and French verss.;—Hamm. ('or *imit.*'). Bens., Guyse, Dodd., Wesl., Wakef., Mack., Newc., Thom., Stolz (*Nachahmer*);—and so Olsh., De W., Koch), Scott, Clarke, Boothr., Penn, Sharpe, Bloomf., Barn., Murd., Kenr. *marg.*, Eadie;—Rob. Comp. 2 Thess. 3:7, N. y, &c.

<sup>a</sup> In the use of *δέχομαι* there is often meant to be distinctly conveyed the idea of willing assent. Thus, Beng. at 2 Cor. 11:4: 'οὐκ ἐλάβετε οὐκ ἐδέξασθε, non accepistis: non recipistis. Verba diversa, rei apta. Non concurret voluntas hominis in accipiendo Spiritu, ut in recipiendo evangelio': 'the words differ, as the case requires. There is no concurrence of man's will in receiving the Spirit, as there is in accepting the Gospel.' For 'singularly enough,' as Alford remarks on Beng.'s Latin, 'in English, usage has attached the *voluntary act* to the verb *accept*.' See ch. 2:13, N. s.—E. V., 2 Cor. 8:17; 11:4;—Latin verss. generally (use *excipere, suscipere, admittere*. Calv. and Zanch. *amplexati estis*), German verss. (use *auf- oder annehmen*), Dt. (*aannemen*);—Mack., Thom., Turnb., (*embraced*).—For *Spirit*, see v. 5, N. u, &c.

<sup>b</sup> W. (*been made*), R. (*were made*);—Vulg. (*facti sitis*), German verss. (*geworden [seid]*); except Stolz, *wurdet*), Dt. (*geworden zijt*), Italian verss. (*siete stati*). Fr. M. (*avez été*), Fr. S. (*êtes devenus*);—Cocce., Schmidt, (*as Vulg.*), Wells, Guyse, Dodd., Wesl., Thom., Sharpe, Bloomf., Kenr., Turnb., Bens.

(*are become*);—and so Wakef., Mack.), Ros. (*facti fueritis*), Newc. (*have been*), Conyb., Peile, (*have bec.*).

<sup>c</sup> E. V., Tit. 2:7; Heb. 8:5;—Bens., Guyse, Wakef., Mack., Thom., Sharpe, Conyb., Murd. (*a pattern*);—the Syr., like the Vulg., reading *τύπος*; which Knapp, Mey., Lachm., Tisch., edit.), Peile.

<sup>d</sup> Scholz, Hahn, Lachm., Tisch., Theile, repeat the *ἐν* before *τῇ* *Μακ.*

<sup>e</sup> *Ἐξήχεται* is translated by a passive voice, in W., R.;—Vulg.;—Ambrosiast., Fab., Beng., Krause, Thom., Penn, Conyb., Kenr.;—Rob.;—and by a perfect tense (the influence being not yet exhausted), in Germ., Dt., French verss.;—Baumg., Moldenh., Wakef., Mack., Newc., Thom., Olsh., De W., Conyb., Lünem., Von der H.;—Pass. See 2 Pet. 2:6, N. e and 17, N. a, &c.

<sup>f</sup> Dodd., Wesl., Wakef., Newc., Thom., Boothr., Penn, Bloomf., Conyb., Murd., Turub.

<sup>g</sup> It has been generally felt that the opposition, apparently indicated by *οὐ μόνον—ἀλλὰ καὶ*, between *ἐν τῇ Μακ. καὶ Μακ.* and *ἐν παντί τόπω*, is obscured, if not set aside, by the introduction of a second subject and predicate in the latter clause; for to say, with Baumg., Olsh., De W. and Koch, that the two subjects and predicates are synonymous equivalents, 'the word of the Lord' here standing for 'the report of your faith in the word of the Lord,' seems to be rather a bold evasion of a difficulty. Other methods of dealing with it are the following:—1. Very many (It., Fr. S.;—Pagn., Castal., Zaneh., Bez., Pisc., Vorstius, Grot., B. and L., Koppe, Krause, Storr, Ros., Flatt, Schrader, Schott, Penn, Gerl.) assume a transposition of *οὐ μόνον*, thus: *οὐ μόνον ἐξήχεται κατ. ; a view, which is quite peremptorily rejected by Pelt, Olsh., (monstrous), De W. (utterly false), Lünem. (grammatically impossible)*. 2. According to Rükert, as represented by Lünem., 'when the Apostle had already written the largest part of the sentence, he so changed, for the sake of a climax, the originally intended form of the thought, that the conclusion no longer

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.	καὶ ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι.	and <sup>a</sup> Achaia, <sup>b</sup> but also in every place your faith <sup>c</sup> toward God <sup>d</sup> hath gone forth, so that we <sup>e</sup> have no need to speak any thing.
9 For they themselves shew of us what manner of entering in we had unto you, and how ye	9 αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἴσοδον ἔχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπε-	9 For they themselves <sup>d</sup> declare <sup>e</sup> concerning us what <sup>f</sup> sort of <sup>g</sup> entrance we <sup>h</sup> have unto you,

answers to the beginning. So then the meaning should be: *Vestra opera factum est, ut domini sermo propagaretur non solum in Macedonia et Achaia, sed etiam—inimmo amplius quid, ipsa vestra fides ita per famam sparsa est, ut nullus jam sit locus, quem ejus nulla dum notitia attigerit*: 'Through you it came to pass, that the word of the Lord was diffused not only in Macedonia and Achaia, but also—nay, what is more, your faith itself was so noised abroad, that now there is no spot, which the knowledge of it has not reached.' To this Lünem. objects that, from the position of *ἢ πίστις ὑμῶν*, these words cannot receive the principal emphasis; and that there is nothing in the second clause to form a suitable climax to the first. 3. Fr. M. and Mich. insert a comma after *Κυρίου* and a colon after *τόπω*, thus connecting all that intervenes with the preceding predicate. 4. The main division of the sentence is introduced after *Κυρίου*, and *οὐ μόνον . . . τόπω* is all thrown forward on the other predicate, by the Syr. (as understood by Murd.), Vulg. (as sometimes printed, and as understood by W. R.);—Erasm., Musc. (as an alternative), Guyse, Lünem. Of these expedients the last is perhaps the most satisfactory. But I content myself with restoring the punctuation of the original edition of E. V. (a comma is found at this point also in T., U., G., B.;—Germ.;—Vat., Mont., Hamm., Schmidt, Wells, Wesl., Mack., Newc., Thom., Boothr., Conyb., Turnb.), it being by no means certain, that we have not here one of Paul's mixed constructions. Neither in that case is it necessary, with Rückert, to lay the main stress on *ἢ πίστις ὑμῶν*, or, except in the particular of local extent, to find any increase of force whatever in the latter clause. On the contrary, *ἀφ' ἡμῶν ἐξήλθει ὁ λόγος τοῦ Κυρίου* sounds something greater than *ἢ πίστις ὑμῶν ἐξελήλυθεν*; and the very feeling of the writer that the former phrase implied, on the part of the Thessalonians, more of evangelical influence, if not missionary activity, than could properly be asserted of them in reference to the regions beyond their own Greek provinces, may have prompted the use, in the latter connection, of the weaker form of expression. 'From you hath been sounded forth the word of the Lord, and not only is that true, as I have just intimated (v. 7), in relation to Macedonia and Achaia, but everywhere, throughout all the household of faith, the fact and the circumstances of your conversion are familiarly known.'

<sup>b</sup> Before *Ἄχ.*, Scholz, Schott, Lachm., repeat *ἐν τῇ*.  
<sup>c</sup> For *ἀλλὰ καὶ*, Schott, Lachm., Tisch., read *ἀλλ'*. Bloomf. brackets *καὶ*.

<sup>d</sup> Lünem.: 'The unusual form *ἢ πρὸς τὸν Θεόν* is purposely chosen, in order to exhibit, in marked contrast to the previous idolatry of the Thessalonians (comp. v. 9), their present monotheistic faith.' This distinguishing but delicate force of the double article (see I John 2: 7, N. o, &c.) can be but imperfectly rendered in other languages. W., R., (*that [which] is*) T., C., G., (*which ye have*);—Syr. (= Greenf. ܩܘܕܝܫܐ), Vulg. and most other Latin vers. (*quar est*), Dt., Italian vers. (= T.);—Kenr. (*as R.*), Von der H. (*nämlich der zu Gott hin*).—For *toward*, see Wells, Dodd., Wesl., Newc., Boothr., Penn, Sharpe (*towards*;—and so Conyb., Kenr.), Turnb. See 2 Pet. 3: 9, N. e.

<sup>e</sup> See N. e, &c.  
<sup>f</sup> Chrysost.: *ὡς περὶ ζῳήζον διακείμενος*: 'As if speaking of a living thing.'—E. V. frequently (as Luke 4: 14; 7: 17; &c.) renders *ἐξέρχουσα*, used in this relation, by *to go forth* or *out*. So here W.;—Hamm., Guyse, Wakef., Sharpe, Kenr.;—and similarly R. (*is proceeded*);—Vulg. (*profecta est*), Dt. (*wilgegan*);—Ambrosiast. (*processit*), Mont., Cocc., Schmidt, (use *erire*), Bens., Wesl., Turnb. (use *to go abroad*), Dodd. (*vane*), Baumg. (*ist ausgegangen*), Greenf. (ܩܘܕܝܫܐ).

<sup>g</sup> The Greek construction by an active verb and a noun is retained by E. V. frequently (see I John 2: 27, N. s); and here by H., Fr. S.;—Calv., Mont., Cocc., Schmidt, Bens., Guyse, Wakef., Mack., Penn, Sharpe, Conyb., Murd., Peile.

<sup>h</sup> E. V., Luke 8: 47; &c.;—R. (*report*);—Hamm. (*proclaim*), Wells (*tell*), Bens., Dodd., Wesl., Wakef. (*are declaring*), Mack. (*publish*), Newc., Thom. (*relate*;—and so Kenr., Turnb.), Boothr., Penn (*as R.*), Conyb. (*are telling*), Murd. Foreign vers. use the words most nearly answering to these English terms.

<sup>i</sup> Bens., Dodd., Wesl., Mack., Thom., Penn, Bloomf., Conyb., Turnb. (*respecting*). See I John 1: 1, N. d.

<sup>j</sup> E. V., I Cor. 3: 13;—Bens., Dodd. (*kind*);—and so Newc., Boothr., Penn, Turnb.), Mack. Wakef., Thom., Murd., render *ὅποιαν* simply *what*.

<sup>k</sup> E. V., ch. 2: 1 (*entrance in*;—and so Wells here);—W. (*entry*), R. (*entering*);—Bens., Dodd., Wesl., Wakef. (*reception*), Mack., Thom., Boothr. (*admission*), Penn, Sharpe, Bloomf., Troll. (*introduction*), Murd. (*ingress*), Peile, Turnb.;—Rob. (*entrance, access*). No foreign version has aught answering to the *in* of E. V.

<sup>l</sup> Dt. But, for *ἔχουσι*, Wells and all the recent editors read

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
turned to God from idols, to serve the living and true God ;	στρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ,	and how ye turned to God from <sup>the</sup> idols, to serve the living and true God,
10 And to wait for his Son from heaven, whom he raised from the dead, <i>even</i> Jesus, which delivered us from the wrath to come.	10 καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.	10 And to wait for his Son from <sup>the</sup> heavens, whom he raised from <sup>the</sup> dead, <sup>the</sup> Jesus, <sup>who</sup> delivereth us from <sup>the</sup> coming wrath.
CHAP. II.	CHAP. II.	CHAP. II.
FOR yourselves, brethren, know	ΑΥΤΟΙ ΓΑΡ ΟΪΔΑΤΕ, ἈΔΕΛΦΟΙ,	FOR <sup>ye</sup> yourselves <sup>know</sup>

ἐχομεν (so most of the uncial and many cursive MSS. Syr. Vulg. Chrysost. &c.). I recommend that this reading be adopted: *had*. [Koch errs in saying that Schott 'undertakes to defend ἐχομεν.']

\* 'That ye had hitherto served.'—Almost all foreign vers.;—Wakef. (*those*), Thom., Sharpe, Conyb. (*your*), Turnb. See 1 John 5 : 21, N. q, and comp. ⲙⲓⲛⲓⲛⲓ of Is. 2 : 18. On the other hand, the *absence* of the article in the last clause may not be accidental or unmeaning: 'to serve *a* God that is *living and true, very* God, all that the name imports—so unlike the idols, those (Ambrosiast. *deos mortuos*) dead gods, which are not God (ⲙⲓⲛⲓⲛⲓ Ezek. 28 : 9).'

† 'The heavens, *into* which He has ascended' (Acts 2 : 34; &c.).

‡ E. V., 19 times;—W.;—Latin verss. (except Schmidt), Dt., It., Fr. M.,—S.;—Conyb., Von der H., Turnb.

§ Excepting Beng. and Bloomf., all the recent editors insert τῶν (Mill: 'Codd. plurimi').

¶ What follows is added not for explanation but endearment. 'He for whom believers wait is God's Son, of whom alone it can be said that He now liveth in the heavens, and once lay among the dead (Rev. 1 : 18). Yea, with what earnestness of desire must they be waiting for Him, seeing that for their sake this wondrous Person bears yet another name so gracious (Matt. 1 : 21), and achieves so great a deliverance (Tit. 2 : 13, 14)!' It is no improvement, therefore, of the Apostle's rhetoric, to construe Ἰησοῦν, either apart, or in connection with *εἰδόν*, as the antecedent of *ὃν* (Syr. Fr. M.;—Krause, Ros., Stolz, Turnb.), or to include *ὃν ἤγειρεν ἐκ νεκρῶν* in a parenthesis (R.;—Fab., Vat., Mont., Mart., All., Kenr.).—There is nothing for *even* in W., R.;—Latin verss. (except Pagn., Bez., Pisc.), German verss. (except All.), French verss. (except B. and L.);—Mart., Sharpe, Kenr., Turnb. See 1 John 5 : 4, N. j.

‡ W. (*that*), R.;—Wells and later verss. See 2 Pet. 2 : 11, N. f.

§ Grot.: 'ῥυόμενον pro ῥυσόμενον'; and so Bens., Koppe, Kuin., Ros., Pelt., and others. But erroneously. The deliverance, though not accomplished (E. V.), is in progress. And

equally erroneous is their explanation of *ἐχομένων* by *venturac*. The Divine justice is never for a moment weary or asleep; but, at however slow a pace, and by whatever secret and circuitous paths, continually advances—*vestigia nulla retrorsum*—nearer and still nearer to its object. See 1 Pet. 1 : 13, N. z; Rev. 1 : 4, N. o, &c.—The present time is retained, in the former case, by T., C., G., B.;—Syr., Dt., It., French verss.;—Fab. and later Latin verss. (except Schmidt), Est., Wells, Beng. ('Christus nos semel *ἐλυτρώσατο*, *redemit*: semper *ῥύεται*, *eripit*): 'Christ *redemed* us once; He is always *delivering* us.'). Guyse ('does and finally will'), Dodd., Wesl., Baumg., Krause, Mack., Newc., Thom., Stolz, Van Ess, Boothr., Mey., Flatt (as an alternative), Burt. (*is saving*), Penn, Sharpe, De W., Stier, Bloomf., Scholef., Lünem., Murd., Peile. Wakef., Conyb., Turnb., (*our deliverer*), Von der H., Koch, (*unsern Erlöser*):—in the latter, by Syr.;—Ambrosiast., Fab., Musc. (as an alternative), Coce., Beng., Guyse ('is coming apace, and will be ever incessantly coming'), Krause, Gösch. (*venienti*), Schott (*instante*), Penn, Kistemaker, Sharpe, De W., Conyb., Von der H., Turnb.

‡ The τῆς . . . τῆς (see v. 8, N. j. &c.) is turned into a demonstrative, by Pagn., Bez., Pisc., Schott. (*illa*);—into a relative construction, by Fab. (*quae venit*), Wakef. (*that is at hand*), Penn (*which is coming*), Turnb. (*which is approaching*).

‡ This γάρ is by many treated as a mere copula or particle of transition, some even disregarding it in translation, while others allow it also an intensive force. Thus, Syr. = Murd. and; B. and L. *en effet*; Koppe, 'in vers. germanica non exprimenda, saltem non vertenda *enim*': 'is not to be expressed in German; at least not translated *for*;' Krause, Stolz, *auch*; Ros., Mey., do not translate it; Flatt, Pelt. *ja*; Conyb., *yea* (which is certainly less objectionable than Peile's *nay*, or Turnb.'s *however*). Grot. refers it to ch. 1 : 10: 'Merito illam spem vitae aeternae retinetis. Vera enim sunt quae vobis annuntiavimus': 'Ye do well to retain that hope of eternal life; for the things that we announced to you are true.' Beng., Flatt, Schott, refer to ch. 1 : 5, 6. But the better connection is with ch. 1 : 9, as preferred also by Musc., Bens., Gill, Turret., De W., Lünem., Koch; though they fail

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
our entrance in unto you, that it was not in vain :	τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν	brethren, our entrance <sup>d</sup> unto you, that it was not '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 gospel of God with much contention.	2 ἀλλὰ καὶ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι.	2 But 'even <sup>e</sup> having suffered before and been shamefully <sup>a</sup> treated, as ye know, 'in Philippi, we were bold in our God to speak unto you the gospel of God 'in much contention.

<sup>d</sup> See ch. 1 : 9, N. q.

<sup>e</sup> The first 12 verses of this chapter are occupied with a description of the apostolic ministry at Thessalonica (comp. ch. 1 : 5); the fruits of that ministry being again exhibited in vv. 13, 14 (comp. ch. 1 : 6, &c.). Unless the present clause, therefore, is an exception to this arrangement, what the writer denies is, not so much that (according to the explanation of Rob. and many others) his labours had been *fruitless, useless* (as in ch. 3 : 5, *εἰς κενόν*), as that they had been in themselves *vain, idle, unsubstantial, empty* of all human earnestness and of Divine truth and force (comp. Eph. 5 : 6; Col. 2 : 8; James 2 : 20)—a view confirmed by the contrast (*ἀλλὰ*) that immediately follows.—Only in 3 instances out of 18 does E. V. render the simple *κενός* in *vain*;—W. B. (as E. V., but with this note: 'Not in outward show and in pomp, but in travail and in the fear of God.'). R.;—Latin verss. (use *inanis* or *vanus*; except Cocc. *vacuus*, which he explains by 'sine ornamentis et insignibus, sine experimento crucis. Ita Apostolus inter decora sua numerat afflictiones suas. 2 Cor. 11 : 23-25': 'without ornament or insignia, without the trial of the cross. The Apostle thus reckons his afflictions among his decorations.' Calv.: 'Non fuisse inanem, ut ambitiosi homines multum pompae ostendunt, quum nihil habeant solidi: nam *Luane* Actuoso hic opponitur': 'It was not empty, as ambitious men make much pompous display, when there is nothing substantial about them: for *empty* is here the opposite of *efficient*.' Muse.: 'rem significat vacuum, nihil in se solidi, veri ac firmi, non modo in effectu, sed et ne in actu quidem habentem': 'Something empty is meant, with nothing in it solid, true and firm, and that not merely in the result, but also not even in the process.'). Dt. (*ijdel*). It. (*vana*). French verss. (*raine*);—Chrysost. (*οὐκ ἀνθρώπων, οὐδὲ ἡ τυχοῖσα*: 'not human, nor at random'); Pelag. ('non est inanis sermo, qui completur constantia passionis': 'that is no empty discourse, which is filled with the constancy of suffering'); Oecum. (*uataia* = *foolish*), Grot. (*mendax, fallax*;—and so Hamm., though he translates as proposed above), Wells, Berlenburger Bibel (*leer*). Beng. ('*non inanis, sed plena virtutis*': 'not empty, but full of force'), Krause (*mit keinen unedlen Ab-*

to indicate what appears to be the true order of thought. That I take to be as follows: 'Such are the statements current in the churches (*αὐτοὶ γὰρ ἀπαγγέλλουσι κτλ.*) respecting the efficacy and results of the Gospel in Thessalonica. But as regards the spirit and methods of our ministry there, we appeal to still more competent witnesses; *αἱ τὶ γὰρ οἴδατε, ἀδελφοί, κτλ.*' See N. e.

*sichten* = *with no base designs*;—and similar is the explanation of Koppe, Ros., Stolz, Van Ess, Mey., Burt. *not lightly undertaken*, Turnb. *ours was not a mere visit to you*), Mack., Coke, Barn. (*false*), Schott ('*res vana, inanis, quae nullam habet vim et efficientiam*': 'a thing vain, empty, having no force or efficiency'). Kenr., Koch (*grundlos, kraftlos*). Some (Corn. & Lap. Dt. Am., Gill, Baumg., Mich., Pelt. De W., Troll. Von der H.), like Muse., include or allow a reference both to the nature of the ministry, and to its results.

<sup>f</sup> On the authority of A.B.C.D.E.F.G.I. and very many cursive MSS., old Versions and Fathers, this *καὶ* is cancelled by Wells and all the recent editors (except Schott, who brackets it. Bloomf. also in 1839 has it in double brackets; but the note approves of the suppression.). I recommend that, in accordance with this reading, the word *even* be omitted.

<sup>g</sup> The participial construction is retained by R.;—most Latin verss.;—Mart., Kenr., Turnb.

<sup>h</sup> Bens., Guyse, Dodd., Wesl., Symonds, Newe, Thom., Boothr., Penn, Sharpe, Murd., Kenr., Turnb.

<sup>i</sup> E. V. Matt. 2 : 1; 11 : 21; &c.;—W. B.;—Engl. Ann., Thom. and Turnb. (at ch. 3 : 1), Peile;—besides many foreign verss.

<sup>j</sup> *Ἐν πολλῷ ἀγῶνι* states the circumstances, rather than the manner, of the preaching; though De W. is too positive in saying: '*ἀγῶν* outward fight of afflictions, not inward struggle or care, comp. Phil. 1 : 30.' And so Lünem.: '*ἀγῶν* is to be understood neither of the cares and sorrows of the Apostle (Fritzsche and most others), nor yet of his assiduity and zeal (Moldenh.), but of outward vexations and perils.' At least, this restriction in the present case must be justified from the context, not from Paul's use of the word elsewhere. See Col. 2 : 1; 1 Tim. 6 : 12; 2 Tim. 4 : 7.—W., C., B., R.;—Vulg., Dt., Fr. S. (*au milieu de*);—Ambrosiast., Fab., Erasmus., Grot., Engl. Ann., Cocc., B. and L. (*parmi*), Bens., Wolf, Mart. (*fra*), Mich., Krause (*unter*;—and so Van Ess, All., Mey., De W., Lünem.), Ros., Wakef. (*amidst*;—and so Mack., Symonds, Boothr., Barn., Turnb.), Stolz (*bey*), Flatt, Pelt. Penn. Murd., Peile (*in the midst of*), Von der H.

<sup>k</sup> T., C., G., B.;—Bens. (*you*;—and so Thom., Conyb., Turnb.), Dodd., Penn, Bloomf., Murd.

<sup>l</sup> The verb is given in the same clause with its subject, by T., C., G.;—almost all foreign verss.;—Dodd., Wakef., Mack., Sharpe, Bloomf., Conyb., Kenr., Peile.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 For our exhortation <i>was</i> not of deceit, nor of uncleanness, nor in guile ;	3 Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ·	3 For our <sup>h</sup> exhortation <i>is</i> not of <sup>m</sup> delusion, nor of uncleanness nor in guile ;
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 trieth our hearts.	4 ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ πρὸ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.	4 But <sup>a</sup> as we <sup>b</sup> have been <sup>c</sup> approved <sup>d</sup> by God to be <sup>e</sup> intrusted with the gospel, <sup>f</sup> so we speak, not as pleasing men, but <sup>g</sup> God, <sup>h</sup> who <sup>i</sup> proveth our hearts.
5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness ; God <i>is</i> witness :	5 Οὔτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· Θεὸς μάρτυς·	5 For neither at any time used we <sup>a</sup> words of flattery, as ye know ; <sup>b</sup> nor a cloak of covetousness, <sup>c</sup> God <i>is</i> witness ;
6 Nor of men sought we glory,	ὅ οὔτε ζητοῦντες ἐξ ἀνθρώπων	6 Nor <sup>a</sup> sought we <sup>b</sup> of men

\* Not *instruction, teaching*, in general (as *παράκλησις* is here explained by Chrysost., Theodor., Oecum., Theophylact. Est., Knapp [*Scripta Farii Argumenti*, Halle, 1823], Koppe, Krause [*Unterricht* ;—and so Stolz, Van Ess, Mey., Flatt], Ros., De W. and Von der Il. [*Ansprache*]), merely as didactic ; but the entire work of ‘persuading men’ (2 Cor. 5 : 11)—*totum praconium evangelicum, passionum dulcedine tinctum* (Beng.) : ‘the whole work of evangelical proclamation, imbued with the sweetness of the emotions.’ Tertull. *advocatio* (*De Pudic.* 17).

† This verse being but the negative side of what is stated in v. 4, the time of *λαλοῦμεν* determines that of the supplement here ; which is accordingly given in the present by W. ;—Fr. S. ;—Castal., Cocc., Schmidt, Beng., Wesl., Koppe, All., Mey., Flatt, Pelt, Gösch., Olsh., De W., Stier, Conyb., Lünem., Peile, Koch.

‡ ‘We are not ourselves deceived ;’—and then it is added in οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ, that, as the motives of this ministry were pure, so its methods were simple and sincere.—E. V., 2 Thess. 2 : II. In 7 instances elsewhere out of 8 E. V. has *error* ; and so, or to the same effect, is the word here rendered by W., T., C., R. ;—Vulg., Germ., Fr. S. (*égarement* ;—for *sédution* of the other verss.) ;—Pelag. (‘Ideo non erramus.’), Fab., Castal., Aret., Cocc. (‘Homo qui errat . . . cogitur esse incertus : neque potest uti παρόρσις, nisi per summam impudentiam ac stultitiam’ : ‘One who is astray cannot but be undecided ; nor is it possible for him to use boldness, without consummate impudence and folly.’), Schmidt, Beng., Gill (as allowable), Baumg., Moldenh., Mart., Koppe and Mey. (*Schwärmerci*), Krause, Ros., Wakef., Mack., Newc., Coke, Thom., Stolz, All., Flatt, Pelt, Gösch., Schott, Olsh., De W. (*Irrwahn* ;—and so Lünem., Koch), Bloomf., Kenr., Peile, Von der Il. ;—Schleus., Bretsch., Wahl, Rob. (‘*delusion, deceit, false judgment or opinion* ;’—a sense, however, which *deceit* does not bear), Schirl.

§ For οὔτε, Hahn and Lachm. read οὐδέ, which is preferred also by Win. (p. 577), Olsh., De W., Lünem., Koch.

° Not causal (as Flatt, *quoniam* ; Conyb., *seeing that* ; Peile. *inasmuch as*). See N. t.

¶ See ch. 1 : 8, N. e, &c.

⁹ E. V., 3 times ;—W. (*proved*), R. ;—Hamm., Whitb., Wells, Bens., Guyse, Dodd., Wesl., Gill (‘or, *app.*’), Wakef. (*thought worthy*), Mack., Newc., Coke, Thom., Boothr., Scott, Clarke (*accounted w.*), Penn, Sharpe, Bloomf., Murd., Kenr., Peile, Turnb. (*esteemed w.*) ;—Rob. (*to approve, to judge fit*). Comp. N. w.

† See ch. 1 : 4, N. p, &c.

‡ Guyse and nearly all later verss.

§ The οὔτω refers not to the subsequent ὡς (Flatt), but emphatically to καθὼς preceding : ‘in a way befitting this general Divine approval,’ as opposed (*ἀλλά*) to everything disclaimed in v. 3.—For the omission of *even*, see E. V., v. 8, and generally ;—W., R. ;—foreign verss. ;—Dodd. and the later English verss. (except Sharpe. Wakef. and Conyb. translate οὔτω *accordingly*).

¶ The first τῷ is bracketed by Lachm., and cancelled by Tisch.

⁹ See ch. 1 : 10, N. x, &c.

⁹ Comp. N. q. E. V., ch. 5 : 2I, and 9 times elsewhere ;—W., R. ;—Engl. Ann. (‘or, *pr.*’), Wakef., Newc., Penn, Kenr., Peile, Turnb. (*proves*). See I Pet. 1 : 7, N. i.

‡ The Greek construction is retained by W., R. ;—Sharpe, Kenr., Turnb. ;—besides many foreign verss.

⁹ As regards *flattery*, the appeal is to the recollection of the church ; as regards *covetousness*, to the Divine omniscience (Chrysost., &c.). Hence the proposed change in the punctuation.

⁹ Chrysost. : οὐκ ἔπεν ὅτι ἡτιμάσθημεν, οὐδὲ ὅτι οὐκ ἀπελάισαμεν τιμῆς, ὅπερ ἦν ἀνειδίξοντος αὐτοῦ· ἀλλ’, οὐκ ἐζητήσαμεν : ‘He says not that they were dishonoured, nor that

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.</p> <p>7 But we were gentle among you, even as a nurse cherisheth her children :</p>	<p>δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι</p> <p>7 ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα.</p>	<p>glory, neither 'from you nor 'from others, when we might have been 'burdensome, as 'Christ's apostles ;<sup>d</sup></p> <p>7 But we 'were found gentle 'in the midst of you, <sup>e</sup> as <sup>b</sup> a nurse 'might cherish her 'own children.</p>

<sup>b</sup> 'Generally, in the exhibition of our apostolic dignity and authority ;' or, 'Specially, in the assertion of our right to be supported by the churches.' The former explanation, which is more agreeable to the immediate context and is supported by some classical references, appears in E. V. *marg.* ('or, used authority');—C. B.;—It., Fr. M.;—S.;—Chrysost., Ambrosiast., Eras., Calv., Pisc., Hamm. (*used severity*, in apostolic censures—an idea prominent also in Cocc., and adopted by Heinsius), Vitringa, Berlenburger Bibel, Bens., Wolf, Wesl. Moldenh., Mich., Mack., Newe., Thom., Stolz, Boothr., Pelt, Burt., Schott, Olsh., De W., Troll., Lünem., Peile, Von der H., Turnb., Koch;—Schöttg., Schleus., Wahl, Rob., Schirl.;—the second (comp. v. 9; 2 Thess. 3; 8; 2 Cor. 11; 9; 12; 16; 1 Tim. 5; 16), in W. (*in charge*). T., G., (*chargeable*);—Fr. S. *marg.*;—Theodor., Vat., Aret., Camerar., Bez., Est., Grot., Cler., Whitb., B. and L., Dodd., Turret., Krause, Coke, Koppe, Flatt, Conyb.;—Bretsch.;—while others, as Oecum., Zeg., Dt. and Engl. Ann., Wells, Guyse, Gill, Gerl., Bloomf., Barn., Kenr., allow either of these interpretations, or combine the two.

<sup>c</sup> The definite article is not introduced by W.;—foreign verss.;—Bens., Wakef. and the later English. The Greek order is retained by W.;—Mack., Thom., Conyb., Peile;—besides many foreign verss.

<sup>d</sup> The negative statements of vv. 5, 6 find their positive counterpart and completion in what follows; from which, accordingly, or at least from the first clause of v. 7 (see there N. g), v. 6 is separated only by a colon, semicolon, or comma, in the great majority of verss., and in all edd. of the Text, except Bez.'s.

<sup>e</sup> See ch. 1: 5, NN. s. w.—For ἥπιοι, Lachm. has νήπιοι, a reading found, says Schott, in some good MSS., also in some ancient verss. (Vulg. *parvuli*) and writings of the Fathers;

but originating, as he suggests, in a reduplication of the last letter of the preceding word, and inconsistent with the comparison that immediately follows.

Beng. 'Sicut gallina pullis circumdata': 'like a hen surrounded by her chickens.'—E. V., Matt. 10: 16; and generally elsewhere;—W. (*in the middle*), R.;—most Latin verss., Dt., Fr. M.;—S.;—Dodd., Wesl., All. (*in eurer Mitte*);—and so De W., Stier, Lünem., Von der H.), Kenr., Turnb.

<sup>f</sup> There is nothing for *even* in W., R.;—foreign verss., generally;—Blackwall, Bens., Wakef., Newe., Penn, Sharpe, Conyb., Kenr.—See v. 6, N. d. The edd. of Bez., Wells, Griesb., Koppe, Knapp, Mey., Schott, Halm, Bloomf., Theile, close the sentence with *ἐν μέσῳ ὑμῶν*, and connect *ὡς ἂν τροφὸς . . . τέκνα* as a formal protasis with *οὕτως κτλ.*; and so, though with some differences of punctuation, Theodor., Zanch., Bens., Moldenh., Wakef., Mack., Thom., Stolz, Van Ess, Boothr., All., Flatt, Pelt, Sharpe, De W., Conyb., Lünem., Koch. Eras., Lachm., Tisch., have merely a comma before as well as after the clause *ὡς ἂν τροφὸς . . . τέκνα*. I recommend the following marginal note: 'Or, as very many: *As a nurse might cherish her own children, so*' &c.

<sup>h</sup> For *ἂν*, Lachm. and Tisch. read *ἐὰν* (the Latin verss., except Castal., Cocc., Schmidt, have *si*). But the presence of the former as a modal particle is recognized by Fr. S. (*une nourrice qui soignerait*);—Baug., De W., (*tiva*), Mart., Thom. and Sharpe (*would*), Schott (*utcumque*), Peile ('This is a strictly classical use of *ὡς ἂν*, corresponding to the Latin "conditional, virtual, or consequential *qui* or *quò* with a Subjunctive following," and—as in the well-known Latin phrase, *non quò si*, Angl. *not as though, not that you are to conclude that so* and so—so far partaking even here of the nature of a *conclusion* drawn from a preceding word or sentence [that most frequent use of *ὡς* or *ὅπως ἂν, ἵνα, ὄγῳ* with dependent Subj.

they did not obtain honour—which were to have reproached them—but that they did not seek it.' Oecum., however, properly extends the emphasis to *ἐξ ἀνθρώπων*: 'for,' says he, 'the glory that is from God, they both sought and received': *τίη γὰρ ἐκ Θεοῦ, καὶ ἐξήτων καὶ ἐλάμβανον*.—*Ζητοῦντες* is given before *ἐξ ἀνθρ. δόξ.* by W., T., C., G., B., R.;—Dodd. and the later English verss. (except Newe.);—besides nearly all the foreign. E. V. follows Bez.—Only some Latin verss. and the Dt. preserve the participial form. Strictly, *ζητ.* stands in the same relation to *ἐγενήθημεν* of v. 5, that *ἐν λόγω ωλ.* does.

<sup>i</sup> The soundness of Schott's suggestion, to which Olsh. and Bloomf. assent, that *ἐκ* here marks the primary source, *ἀπό* the secondary or intermediate, may be very questionable; see John 11: 1 and Rev. 9: 18, N. z. Still, it is as well to indicate the change of preposition, and this is done by Dt., Fr. S.;—Ambrosiast., Eras., Pagn., Vat., Mont., Bez., Pisc., Cocc., Schmidt, B. and L., Wesl., Kranse, Sharpe, Peile, Von der H. But the interpretation of B. and L., Fr. S., *la gloire qui vient des hommes*; Stolz, *Menschenruhm*; Thom. *human glory*, would properly require *τίη ἐξ ἀνθρ. δόξ.*—For the omission of *yet*, see all the verss., except T., C., G., B.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.	8 οὕτως ἰμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γενένησθε.	8 Thus, yearning after you, we were willing to impart unto you not only the gospel of God, but also our own souls, because ye have become dear unto us.
9 For ye remember, brethren, our labour and travail: for la-	9 μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον.	9 For ye remember, brethren, our toil and weariness; for

<sup>1</sup> G. ;—Newc., Penn, Bloomf., Turnb. The word, moreover, qualifies the predicate, and is separated, as above, by a comma from the participial clause, in G., B. ;—Dt. (old ed.), It., Fr. S. ;—Cocc., Beng., Dodd., Wesl., Gill, Moldenh., Mack., Van Ess, Mey., Sharpe, De W., Barn. ; and so in the edd. of Bez., Griesb., Koppe, Knapp, Mey., Schott, Bloomf. Others, as Matth., Schott, Hahn, Lachm., Tisch., Theile, having no comma after *οὕτως*, omit it also after *ἐμῶν*.

<sup>k</sup> Scott, Sharpe, (*longing after*). All. (*schnsüchtig hingen wir an*). Von der H., Koch, (*uns schneid nach*), Turnb. (*yearning over*).—For *ἰμειρόμενοι* (in the N. T. ἀπαξ λεγόμενοι). Mill prefers, and all the recent editors (except Beng.) adopt, the unusual form *ἰμειρόμενοι*.

<sup>1</sup> Ambrosiast., Grot., Cocc., Hamm., Moldenh., Newc., Flatt (as an alternative), Pelt, translate *εὐδοκοῦμεν* as a present; which time best suits the subsequent *γενένησθε*, rendered by Cocc. *extitistis*; by Newc., *are become*; by Gösch., *estis facti*; by Peile, as above. But the reading *ἐγενήθητε* (A. B. C. D. E. F. G. I.), marked by Griesb. as almost or quite equal, if not preferable, to *γενένησθε*, is adopted by Wells, Schott, Scholz, Hahn, Bloomf., Lachm., Tisch. The other probably arose from regarding *εὐδοκ.* as necessarily in the present tense. But it may just as well be in the imperfect (see Win. pp. 81–2), to which *ἐγενήθη* would better correspond; and considering, in addition to the external authorities in favour of the latter form, the internal evidence from the context, I should recommend that *ἐγενήθη* be followed, and that the version stand thus: *were willing . . . had become* (see ch. 1 : 5, NN. s, w; also 2 Pet. 1 : 16, N. g).

and Optat. verbs], that we might translate: *we have shown ourselves so gentle among you, that it might be a nurse cherishing her foster-children.*), Von der H. (*wol*).

<sup>1</sup> August. *Serm. de Ps.* 72 : 24 (73 : 23): 'Apostolus vero, germano et pio caritatis affectu, et nutricis personam suscepit, dicendo, foret; et matris, addendo, filios suos. Sunt enim nutrices foventes quidem, sed non filios suos: item sunt matres nutricibus dantes, non foventes filios suos': 'The Apostle, under the impulse of a genuine and tender affection, assumes the part both of a nurse, when he speaks of *cherishing*; and of a mother, when he adds, *her own children*. For there are nurses, in whose case the children they indeed cherish are not their own; and there are mothers, who give up their own children to nurses, and do not cherish them.'—The above force

<sup>m</sup> Dodd. and the later English verss. (except Turnb.), together with all the foreign that employ an infinitive mood.

<sup>n</sup> The *μόρον* is given in its place by W., R. ;—foreign verss. (except Greenf.) ;—Wells and the later English generally.

<sup>o</sup> Marginal note: 'Or, *lives*.' Beng.: 'Anima nostra cupiebat quasi inmeare in animam vestram': 'Our soul longed to pass, as it were, into your soul.' *Ψυχή*, however, is rendered *life* in E. V. 40 times, and here by W. ;—Germ., Fr. S. *marg.* ;—B. and L., Bens., Moldenh., Mich., Krause, Ros., Wakef., Mack., Newc., Thom., Stolz, Van Ess, Boothr., Clarke, All., Mey., Penn, Sharpe, Barn., Conyb., Lünem., Peile, Turnb., Koch ;—Bretsch., Wahl, Rob. Others give *lives* as the sense, who yet retain *souls* for the version. Comp. Shakespeare, *Two Gentlemen of Verona*, v. 4: 'Whose life's as tender to me as my soul.'

<sup>p</sup> See ch. 1 : 3, N. j, &c.

<sup>q</sup> *Μόχθος* occurs in the N. T. but thrice (2 Thess. 3 : 8; 2 Cor. 11 : 27, E. V. *painfulness*), and always in connection with *κόπος*, from which it does not essentially differ, there being really no ground for Grot.'s distinction of the latter as passive and the former as active: '*κόπος* in ferendo, כָּוַח: *μόχθος* in agendo, מְכַח.' Etymologically, the truth is perhaps rather the other way. But better, Bez.: '*Μόχθος* aliquid etiam gravius significat quam *κόπος*, et sicut vernaculo nostro sermone haec tria, *Labour, Peine, Travail*, gradus quosdam laboris significant, sic et apud Graecos, *πόρος, κόπος, μόχθος*': '*Μόχθος* means something even more severe than *κόπος*; and as in our vernacular speech these three words, *Labour, Peine,*

is allowed to the pronoun by E. V., 2 Thess. 3 : 12; &c.; and here by It., Fr. S. ;—Fab., Mont., Zanch., Hamm., Wells, Blackwall, Bens., Beng., Dodd., Wesl., Gill, Mich., Mack., Coke, Thom., Scott, Flatt, Pelt, Schott, Olsh., Stier, Conyb., Lünem., Turnb., Koch;—others, as B. and L., Guyse, Pyle, Krause, Ros., Wakef., Stolz, Thom., Boothr., Mey., Bloomf., secure the same result by their rendering of *τροφός*, *mother, nursing-mother*, &c. That *ἑαυτοῦ* is not always to be given as above is true (see 1 John 3 : 12, N. g, &c.), but does not justify Bloomf. (*Rec. Syn.*) in condemning the emphasis in this instance as 'wrong,' and still less in saying that 'the *ἑαυτοῦ* is in our common version rightly omitted.' Comp. v. 11, where a father's authority and earnestness are the main idea, as here a mother's tenderness and self-sacrificing love, and that for 'her sucking child' (Is. 49 : 15).



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>bouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.</p>	<p>νυκτὸς γὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.</p>	<p>*working night and day, that we might not be *burdensome to any of you, we preached unto you the gospel of God.</p>
<p>10 Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe:</p>	<p>10 ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,</p>	<p>10 Ye are witnesses, and God*, how holily, and justly, and unblamably, we behaved ourselves *for you *who believed;</p>

\* E. V., in all the other (5) instances in these two Epp., and generally elsewhere, translates *ἐργαζομαι*, to work; and so here W., R.;—Wells and the later verss. (except Sharpe).

† Lit. in order not to be. E. V. follows T., C., G., B. Scarcely any other version fails to give here the telic force of *πρὸς* to with an infinitive. Comp. E. V., Eph. 6 : 11; James 3 : 3.

‡ Wells, Bens., Guise, Dodd., West. and Kenr. (use the verb, *burden*), Wakef., Mack. (has the verb, *overload*), Thom., Boothr., Sharpe (*a burden*), Conyb., Peile, Turnb.

§ Here *ζηρώσω* includes the whole course of Paul's evangelical ministration at Thessalonica, where (Acts 17 : 2, 3) *ἐπὶ ἀββάτου τῆρι διήλεγτο αὐτοῖς ἀπὸ τῶν γραφῶν, διακρίνων καὶ παρατηρήμενος, κτλ.*

¶ R.;—Syr., Latin and German verss. (except Moldenh.), Dt.;—Westl., Mart., Greenf., Sharpe, Kenr.

\* 1. The Greek dative does not express the relation, *with, among, in your presence or society*, adopted here by E. V. and many others (T., C., G., B.;—Germ. *bei*, Fr. S. *devant*;—Ambrosiast., Fab. and Schmidt following the Sixtine Vulg. *vobis affluimus*, Erasm., Musc., Vat., Wells, Bens., Guise, Westl., Gill, Pyle, Baumg. allows it, Mart., Mack., Newc., Boothr., Scott, Clarke, All., Greenf., Penn., Turnb.). 2. Musc. suggests, and Baumg. allows, that *ἑμῖν* may be a dative of advantage, *for your sake*. 3. Very many have *to or towards you* (Vulg. *vobis*, as explained by W., R., Kenr., *to you*; Dt. *u*, which the Note, however, explains in the sense of E. V.; It., Fr. M.;—Pagn., Castal., Bez., Pisc., Hamm., B. and L., Dodd., Koppe, Krause, Wakef., Thom., Stolz, Van Ess, Mey., Platt, Gösch., Sharpe, De W., Conyb.). To this view Lünem. objects, (1.) that *ὁσίως*, which describes what is fitting in reference to God, becomes then unsuitable:—(2.) that, since

*ἑμῖν τοῖς πιστεύουσιν* is not without emphasis, the idea is suggested, that the Apostle had not judged it necessary to maintain a consistent deportment toward *others*:—and (3.) that, since the passive form cannot denote a purely spontaneous activity (see ch. 1 : 5, N. s), justice is not done to *ἐγενήθημεν*. I. The interpretation which on the whole I prefer, though I do not venture to express it so clearly as could only be done by a periphrasis, takes *ἑμῖν* to be a dative of *opinion or judgment*. So Theodor. (with the Syriac restriction of *ἑμῖν* to *ἀμέμπτως*: *οὐ γὰρ εἴτερον ἀμεμῖτοι πᾶσιν ὄψθημεν*: 'I' does not say, we appeared blameless to all.) Oecum. (with the same restriction, *τοῖς γὰρ ἀπίστοις οὐκ ἀμεμῖτος*: 'for to the unbelievers he was not blameless.' This Calv. also adopts, and Bez. and Zanch. allow.), Theophylact, Beng. ('tametsi aliis non ita videremur': 'though to others we did not so appear'), Pelt., Lünem. (*für*; which he expounds thus: 'So that this was the character, this the light, in which we appeared to you. Only thus do we find in what is added such a limitation as the case required. For how far from being *general* was the recognition, that God had caused the Apostle to walk *ὁσίως καὶ δικαίως καὶ ἀμέμπτως*, was shown plainly enough by the persecution that soon arose against him, and by his expulsion from Thessalonica.'). Von der H. (*as Lünem.*).

† Bens., Dodd., Wakef., Mack., Thom., Conyb., Kenr.

‡ That *πιστεύουσιν* is the participle of the imperfect is indicated by W., C., R. (*did believe*);—Germ.;—Erasm., Musc., Vat., (*credebatis*;—for Vulg. *credidistis*), Wakef., Thom., Stolz, Van Ess, Mey., Sharpe, Stier, Kenr., Koch. A participial or substantive construction is given by Syr. (= Tremell. *fideles*);—Castal., Mont., Schmidt, Baumg. (*den Gläubigen*);—and so, with or without the article, Moldenh., Mich., De W., Lünem., Greenf., Gösch., Turnb. (*the faithful*).

*Travail*, mark certain gradations of labour, so also in Greek, *πόρος, κόπος, μόχθος*. And Zanch. (with whom agrees Pelt): 'labor non solum sollicitudinem, sed etiam defatigationem conjunctam habens.'—W.;—Vulg. (*fatigationes*);—and the same word is employed by Fab., Mont., Cocc.);—Erasm., Calv., Musc., Vat., (*sudoris*), Castal., Aret., (*defatigationem*), Bez., Pisc., (*aerunnae*), Schmidt, Gösch., (*molestiam*), Wells, Dodd., Westl., Mack., Newc., Thom., Boothr., Penn., Sharpe, Kenr., (*toil*), Bens. (*great fatigue*). Gill ('the great pains they took, even

to weariness'), Mart. (*stanchezze*), Krause (*mühevollen Leben*), Wakef., Barn. (*wearisome labour*), Alford (at 2 Cor. 11 : 27), Turnb. (*fatigue*). Koch (*Mühsal. Mühseligkeit*).

\* Wells and all the recent editors, except Beng., Matth. Bloomf., cancel this *γὰρ*, on the authority of A.D\*.F.G. Very many cursive MSS. Syr. Vulg. &c. Chrysost., &c.). I recommend as a marginal note: 'Very many omit the word *for*.'

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 As ye know how we exhorted, and comforted, and charged every one of you, as a father <i>doth</i> his children,	11 καθάπερ οἴδατε, ὡς ἔνα ἕκαστον ὑμῶν, ὡς πατήρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρούμενοι,	11 <sup>a</sup> Even as ye know how, <sup>b</sup> as a father <sup>c</sup> his <sup>d</sup> own children, we <sup>e</sup> exhorted <sup>f</sup> you, <sup>g</sup> each one <sup>h</sup> of you, and <sup>i</sup> encouraged, and <sup>j</sup> adju <sup>r</sup> ed,
12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.	12 εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.	12 That ye <sup>k</sup> should walk <sup>l</sup> in a manner worthy of God, who <sup>m</sup> calleth you <sup>n</sup> unto his <sup>o</sup> own kingdom and glory.

<sup>a</sup> There had been an *exact* (καθάπερ. See Hartung, i. 340, &c.) correspondence between the personal attainments of the Apostle in Christian character, and the earnestness of his efforts to promote similar attainments in his brethren.—E. V., ch. 3 : 12 ; 4 : 5 ; Rom. 4 : 6 ; 2 Cor. 1 : 14 ; 3 : 18 (here the later editions improperly mark *even* as a supplement) ;—Latin verss. (*sicut* or *quemadmodum*), Germ. (*wie denn*), Italian verss. (*siccome*) ;—Mack. (*as also*), Stolz (*so wie auch*), All., De W., Lünem., (*as Germ.*), Peile ('precisely as, just as'). Von der H. (*ebenso wie*).

<sup>b</sup> The clause, ὡς πατήρ τέκνα ἑαυτοῦ, is translated before the participles by B. ;—Mack. and Thom. (though they err in supplying a verb, *we addressed, exhorted, before every one of you*), Conyb., Turnb. ;—besides nearly all foreign verss.

<sup>c</sup> There is nothing for *doth* in W., T., G., B. ;—foreign verss. generally ;—Wesl., Wakef., Mack., Penn, Conyb., Murd., Kenr.

<sup>d</sup> See v. 7, N. i. In a passage of so great tenderness and fervour, the words are to be allowed all the emphasis that they will properly carry.—Bens., Wesl., Mich., Mack., Penn, Conyb., Turnb.

<sup>e</sup> Of the many ways in which this verse has been construed, I prefer that which, simply supplying ἐγενήθημεν from v. 10 to the participles, regards them all as bearing directly on the εἰς τὸ περιπατῆσαι ὑμᾶς of v. 12. παρακαλοῦντες draws the pronominal object int ; immediate dependence on itself, as being the leading or. so to speak, the generic word. Peile even makes καὶ παραμυθ. καὶ μαρτυρ. strictly epeexegetical : *in words both of encouragement and of solemn admonition.*

<sup>f</sup> Both pronouns (ὑμᾶς, ὑμῶν) are retained, though with some arbitrariness of construction, by W., C., R. ;—Syr., Vulg., Fr. M. ;—Ambrosiast., Fab., Erasm., Musc., Vat., Mont., Zanch., Schmidt, B. and L., Wesl., Mich., Wakef., Mack., Thom., Greenf., Gösch., Schott, Penn, Sharpe, Murd., Kenr., Peile, Von der H. See N. g, and comp. Rev. 2 : 23, N. a.

<sup>g</sup> Chrysost. : βαβαί, ἐν τοσούτῳ πλῆθει μηδένα παραλείπειν, μὴ μικρόν, μὴ μέγαν, μὴ πλοῖσιον, μὴ πένητα : 'Strange! among so many to omit not one, small or great, rich or poor.' And so Oecum.—W. (*each of you*) ;—Sharpe, Conyb. (*each one among you*), Murd., Peile (*each individual among you*), Turnb. (at 2 Thess. 1 : 3). Comp. Rev. 21 : 21, N. d.

<sup>h</sup> This sense of παραμυθούμενοι (for which see Pass.) is required here by its position between the other two participles, and by the relation which, along with them, it bears to the next verse (see N. e).—Calv. (*monuerimus*), Baumg. ('*zureden . . . bedeutet Ueberredungen, Vorhaltung von Bewegungsgründen*'). Koppe, Ros., ('*inest vis cohortandi, admonendi*'). Krause (*gebeten*). Stolz (*aufgefordert*). Van Ess (*angeregt*). Mey. (*aufgemuntert*), De W. (*ermunterten*), Bloomf. (*to persuade*), Conyb. (*entreated*), Lünem. (*zureden, ermahnen, ermuntern*), Peile (see N. e), Turnb. ;—Schlens. (*excito verbis, cohortor, admonco*), Green (*to cheer, exhort*), Rob. (*to exhort, to encourage*). See ch. 5 : 14, N. e.

<sup>i</sup> R. (*have adj.*) ;—Fr. M., B. and L., (use *conjuror*) ;—Latin verss. generally (use *obtestor* ;—Cocc. *contestantes*), Mart. (*scongiurando*). Krause, Stolz, Van Ess, Gossner, All., De W., (use *beschwören* ;—Lünem. and Koch *bittend beschwören*), Conyb. Most other verss., English and foreign, have such words as *testor, protestor, testificor* (Vulg.), *bezeugen, to witness, to testify, &c.*—Only here and Acts 26 : 22 is μαρτυροῦμαι found in the N. T. in either of these unclassical uses ; and in both places some (in the present instance, Beng., Schott, Bloomf., Tisch.) edit forms of μαρτύρομαι.

<sup>j</sup> W. ;—Dodd., Mack., Newc., Thom., Boothr., Kenr., Peile.—Scholz, Lachm., Tisch., read περιπατεῖν.

<sup>k</sup> W. (*worthily to*), Fr. S. (*d'une manière digne de*) ;—B. and L. (*as Fr. S.*), Mart. (*in maniera degna di*), Bens., Wakef., Sharpe, (*worthily of*), Newc. Nearly all foreign verss. retain the adverbial form. Comp. 3 John 6, N. c.

<sup>l</sup> This call of God is ever sounding in the ear (ch. 5 : 24), and stirring the heart and life (Phil. 3 : 14), of the Church. A present tense is employed by Dt., It., French verss. ;—Fab., Zanch., Berlenburger Bibel, Newc., Thom., Gösch., Schott, Sharpe, Conyb., Lünem., Peile :—an imperfect, by Pagn. Castal. ;—a participle (*vocante*), by Bez., Pisc., Cocc., Schmidt.

<sup>m</sup> E. V., Matt. 5 : 20 ; 18 : 8 ; 19 : 24 ; 25 : 21, 23 ; &c. ;—W., R. ;—Vulg. and most Latin verss. (*in* with the accusative) ;—Berlenburger Bibel (*in* ;—and so Beng., Moldenh., Stolz), Bens., Dodd., Wakef., Mack., Sharpe, Conyb., Turnb.

<sup>n</sup> See v. 11, N. d, &c. Mont., Baumg., Mack., Scott, Conyb. Peile.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the</p>	<p>13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαμβάνετε λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς</p>	<p>13 <sup>a</sup>Therefore <sup>a</sup>we, also, <sup>a</sup>give thanks to God without ceasing, because, when ye received the word of God <sup>a</sup>heard <sup>a</sup>from us, ye <sup>a</sup>accepted, <sup>a</sup>not <sup>a</sup>men's word,</p>

<sup>a</sup> Lachm. and Tisch. have καὶ before, as well as after, διὰ τοῦτο.—An inferential or relative particle is employed for διὰ τοῦτο, by E. V., ch. 3 : 7, and generally elsewhere; and here by W., R.;—almost all foreign verss.;—Wesl. (at ch. 3 : 5; 2 Thess. 2 : 11; &c.). Bloomf., Conyb., (*whencefore*). Murd., Kenr., Penn and Sharpe merely drop the word *cause*. See 3 John 10, N. u.

<sup>a</sup> The καὶ belongs neither to διὰ τοῦτο nor to εὐχαριστοῦμεν, but to ἡμεῖς (see 2 Pet. 1 : 14, N. z. &c.). Nor is the emphatic ἡμεῖς (see 1 John 2 : 20, N. p. &c.) opposed to the Thessalonians in the manner suggested by Zanch. (and Babbuin): 'Non solum vos propter hanc vocationem debetis agere gratias, sed etiam nos': 'Not you alone ought to give thanks for this calling, but we also;'<sup>a</sup> nor to ἡμῶν of v. 12 (Schott); nor to 'every true Christian that hears of the department of the Thessalonians' (Länem.); but, as I conceive, to the ἡμεῖς of v. 10, thus: 'Ye can testify how we lived and laboured among you; *we*, on the other hand, are ever praising God for the result.'—For the above arrangement of the pronom. particle, and predicate, see E. V., Eph. 1 : 15; Col. 1 : 9; &c.;—R.;—Calv., Conyb., Kenr. Many others give the καὶ after ἡμεῖς.

<sup>a</sup> E. V., ch. 1 : 2; 5 : 18; 2 Thess. 2 : 13, and 23 times elsewhere out of 34;—R.;—Bens., Dodd., Mack., Thom., Conyb., Murd., Kenr., Turnb.

<sup>a</sup> By ἀκοή the Sept. render ἀκούσιον of Is. 53 : 1 and many other places, = *the thing heard, report, message*; and in the N. T. the word is often (Matt. 4 : 24; John 12 : 38; Rom. 10 : 16, 17; Heb. 4 : 2; &c.) employed in the same sense. At Heb. 4 : 2, accordingly, a phrase very like the one before us is translated in E. V., 'the word *preached*;' and so, or similarly (*the word wherewith God was preached, the word of the preaching of God, &c.*) is λόγον ἀκοῆς explained here by T., G.;—Germ., Dt., It., Fr. M.;—Calv., Vat., B. and L., Moldenh., Krause, Mark., Thom., Stolz, Kistemaker, Gossner, All., Mey., Flatt, De W., Conyb., Von der H., Turnb.;—Suic., Schöttg., Rob., Schirl. We are not, however, to suppose that in any case ἀκοή quite loses its own proper etymological force. Thus, it cannot be that in Rom. 10 : 17, which is an inference from v. 16, the principal term at all changes its meaning; and yet many translators have preferred, as in E. V., to let go that identity, for the sake, probably, of bringing out the equally obvious verbal correspondence between vv. 17, 18. In like manner, in the passage before us, the original and always implied reference to the *hearer* so far predominates, as to control the construction, παρ' ἡμῶν, not δὲ ἡμῶν or ἐγ' ἡμῶν; and for this reason I retain the interpretation of E. V. Peile even treats ἀκοῆς, both here and Heb. 4 : 2, as in itself an abstract

genitive of the quality, or what he calls a 'characteristic genitive of reference' = 'God's word as objectively given to be heard—addressed to the outward ear' (comp. Pelt, after Theophylact: *verbum, quod audiendo creditur*: 'the faith of which cometh by hearing'), and, of course, he agrees with such (W., T., C., G., R.;—Syr., Vulg., Germ., It., Fr. M.;—Ambrosiast., Oecum., Erasm., Musc., Pisc., Grot., B. and L., Turret., Baumg., Mack., Thom., Fritzsche, De W., Conyb., Murd., Kenr., Koch) as connect παρ' ἡμῶν with παραλαμβάνετε. But the transposition is rather violent; and as little to be approved is the construction, which some adopt (Fr. S.;—Mont., Schmidt, Baumg.) of τοῦ Θεοῦ as an exegetical addition = 'the word . . . that of God.' It is much better to regard τοῦ Θεοῦ as directly qualifying and restricting the whole idea of the λόγον ἀκοῆς παρ' ἡμῶν.—The attributive power of ἀκοῆς is better preserved by means of a substantive or a participle, than by introducing a relative clause with a historical verb.

<sup>a</sup> Dodd, and the later verss. See 1 John 3 : 22, N. f.

<sup>a</sup> For the superior force of δέχομαι to παραλαμβάνω, see ch. 1 : 6, N. a. The presence of another and a stronger word is here recognized by the German verss. (generally as in ch. 1 : 6; though some here drop παραλαμβάνετε altogether), Dt., Italian verss.;—Ambrosiast., Est., Schmidt, (*suscipistis*;—instead of the previous *accepistis*), Pagn., Mont., Bez., Pisc., Schott, (substitute *excipere*; Bez., to whom Zanch. and Raphael assent, justifying the change thus: 'Est autem magnum discrimen inter παραλαμβάνειν et δέχεσθαι. Illud enim est interioris sensus ea accipientis quae externis sensibus obijciuntur, et ad iudicii eognitionem transferentis, ut recepta vel probet et amplectatur [quod significatur verbo δέχεσθαι] vel repudiet ac rejiciat': 'There is a great difference between παραλ. and δέχ. For the former belongs to the inner sense, which takes the things that are presented to the external senses, and passes them over to the cognizance of the judgment, in order that they may either be accepted, approved and embraced—and this is what is meant by δέχεσθαι—or refused and rejected.'). Calv. (*amplexari estis*), Castal. (*admissistis*), Bens., Mack., Newe., Thom., Boothr., Bloomf., Turnb., (*embraced*), Wolf, Beng. ('*παραλαμβάνω* dicit *simplicem acceptionem*: δέχομαι connotat *prolubiū* in accipiendo': παραλ. expresses the simple reception; δέχ., a complacency also in the act.'). Koppe, Ros. ('*Παραλαμβάνειν, discernere, edoceri. Δέχεσθαι, admittere, approbare.*'), Pelt, Schott, Burt., Peile (*gate reception* to), Koch.

<sup>a</sup> Whether the ground of apostolic thankfulness was merely, that the Thessalonians had accepted a word which was not

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.	ἐστὶν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.	but, as it is in truth, "God's word, "which "also "worketh in you that believe.
14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:	14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι ταῦτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,	14 For ye, brethren, became imitators of the churches of God which are in Judea in Christ Jesus; for ye also suffered the same things from your own countrymen, even as they from the Jews;

\* Some (Vulg., Germ.;—Mont., Schmidt, Beng., Wesl., Hofmann (*Varia Sacra*, Wittenberg, 1766), Mich., Koppe, Storr, Van Ess, All., Mey., Flatt, Sharpe, Conyb., Peile. Schott and Koch err in here citing Theodor.) refer ὃς to Θεοῦ, and this construction many others allow. But, 1., the writer is here *magnifying the word*, by way of justifying his own continual thanksgiving for the Thessalonian reception of it:—2. the common reference best accounts for the *καὶ*: 'As it is God's word, so also, and in a manner that befits and proclaims its "great Original," it worketh &c.':—3. wherever else in the N. T. (9 times) ἐνεργέω is used of a *personal* working, it is found in the active voice.

\* For the position and force of *καὶ*, comp. NN. ο, ν, and 2 Pet. 1: 14, N. z, &c.

\* By some ἐνεργεῖται is taken for a passive verb; e. g. Est. ('*agitur, exercetur, incitatur . . . ad omne genus piarum actionum*'). Hamm., Bishop Bull, (*is accomplished, perficitur*), Schott, Bloomf., (*efficax redditur, is made effectual*). But commentators generally regard this and similar forms of the word, wherever they occur in Paul's writings, as in the middle voice, with an active, or middle (= *shows itself operative*), signification. Comp. 2 Thess. 2: 7, N. j.—For the omission of *effectually* (first introduced by Calv., *efficaciter*;—B. *effectuously*), see E. V., 17 times out of 21;—W., T., C., G., R.;—Latin and German verss. generally, Dt.;—Bens., Greenf., Burt. (*shows itself by actual proof*), Sharpe, Conyb. (*works inwardly*), Kenr., Peile (*is even now making Himself felt*;—see N. u).

† Here the emphasis in ὑμεῖς, ὑμεῖς, αὐτοί, is brought out, in the first instance, by the transposition of ἀδελφοί (see

1 John 4: 4, N. k, &c.); in the other instances, by the strong antithesis of the two clauses (see 1 John 3: 24, N. j, &c.)

\* See ch. I: 6, N. z, &c.

\* The Greek order is retained in W., R.;—Latin and Italian verss. (except Gösch.), Fr. M.;—Wells, Dodd., Mack., Thom., Penn. Sharpe, Kenr., Turnb.

† Historical time is given by Dodd., Wesl., Krause, Thom. Stolz, Mey., Sharpe, Conyb., Murd.

† W., R.;—Latin, Italian, and French verss. (except Fr. S.) Germ., Dt.;—Dodd., Wesl., Baumg., Moldenh., Wakef., Thom. Stolz, All., Penn, Sharpe, De W., Bloomf., Lünem. (*das Nämliche*), Kenr., Von der H.—For ταῦτά, all the recent editors (except Theile) read τὰ αὐτά.

† Bens. and later English verss.

\* According to the general rule determining the reference of *καὶ*, when used emphatically (see 2 Pet. 1: 14, N. z, &c. and Rev. 2: 27, N. v, &c.), this idiomatic repetition bears, not on καθὼς, but on αὐτοί; and so it is construed and translated here by R. (*as they also*);—Syr., Latin verss. (except Castal., Gösch.), Fr. M.;—Wesl. (*as they likewise*), Mart., Mack. and Bloomf. (at ch. 3: 4), Stolz, Van Ess, All., De W., Murd. (*as also they*), Kenr. (*as even they*), Von der H. Sometimes, however, and especially when καθάπερ [*καθὼς, ὡς*] *καὶ* introduces an illustration of a *negative* clause (e. g. ch. 4: 5, 13; &c. Comp. E. V., ch. 5: 6; Eph. 4: 17; &c.), the idiom cannot well be transferred. In such cases, I either dispense with the *καὶ*, or say: *even as*, by way of compensation.

† There is no supplement in W., R.;—Wesl., Murd., Kenr.; and nearly all foreign verss.

men's but God's; or also this, that, at the time and in the manner of their acceptance, they had manifested *their* appreciation of the difference; in either case the supplements of E. V., *it—as*, are unnecessary, and in the former case especially improper; the writer's meaning being already indicated by the use of δέχεσθαι (see N. s). It may have been some sense of this, that in the original edition of E. V. exempted these words from being printed as supplements.—Fr. S.;—Fab., Eras., Camerar., Castal., Musc., Vat., Coec., Beng., Mack., Greenf., Gösch., Schott, Lünem. ('The addition of a ὡς [*ὄχι ὡς λόγον ἄνθρω. ἀλλὰ . . . ὡς λόγον Θεοῦ*], in itself superfluous

[see Kühner II. p. 226], was so much the more inadmissible, because the Apostle wished to express, not merely what the preached word was in the *view* of the Thessalonians, but at the same time what it was *in fact*. Hence also the emphatic parenthesis, καθὼς ἔστιν ἀληθῶς'), Peile.

\* For the above form, *men's word . . . God's word*, or for the omission of the definite article before the double λόγον, see all foreign verss. (except B. and L., Greenf., Fr. S.);—Wakef., Thom., Peile (in the first instance. The second λόγον, he understands of the Personal Word.)

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:</p>	<p>15 τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς ἰδίους προφήτας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,</p>	<p>15 Who <sup>6</sup>also killed the Lord Jesus and <sup>6</sup>their own prophets, and <sup>1</sup>persecuted <sup>1</sup>you, and they please not God, and <sup>1</sup>are contrary to all men,<sup>k</sup></p>
<p>16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is</p>	<p>16 κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας</p>	<p>16 <sup>1</sup>Hindering us to speak to the Gentiles, that they <sup>1</sup>may be saved, to fill up their sins always: <sup>6</sup>but the wrath <sup>1</sup>is</p>

<sup>6</sup> 1. E. V. follows G., R., B., and is followed by several other, especially English, verss. But the accumulation of charges renders improper this rendering of καὶ, when con- strained with the participle. 2. If translated both, it should be attached to τὸν Κύριον, as in W.;-Baumg., Penn., Conyb. 3. Both these methods are arbitrarily combined by Erasm., Musc., Vat.: qui ut et Dominum occiderunt Jesum, et proprios prophetas, ita et nos &c.: 'who, as they slew both the Lord Jesus and their own prophets, so also us' &c. 4. The parti- cle is treated as intensive, = even, by the French verss. (qui out même &c.), Mich. (den Herrn selbst), Van Ess (sogar), Mey. (ja selbst Jesum), Schott (adco). But this proportion- ally enfeebles the rest of the indictment. 5. For also (q. d. 'impelled by the very same spirit?'), see Germ., Dt.;-Moldenh., All., Flatt, De W., Lünem., Von der H.

<sup>b</sup> Bloomf. brackets, and Wells and all the other recent editors (except Beng., Matth., Schott) cancel, the word ἰδίους, on the authority of A.B.D\*, E.F.G. and many cur- sive MSS. Vulg., &c.; Tertull. also asserting (Ad. Marc. V. 15.) that it was heretically introduced (adjectio hæretici). De W., on the other hand, thinks that it may have been dropped either in consequence of the ομοιοτέλευτον (τοὺς ἰδίους), or as offen- sive to the anti-gnostic spirit, and commends Schott for retaining it. If genuine, the emphasis plainly is: 'those whom they themselves now claim and glory in as their prop- hets.' (Chrysost.: ὧν καὶ τὰ τεύχη περιγέρονται: 'whose very books they now parade.')

A marginal note, however, might be admitted, thus: 'Or, as many read, the prophets.' De W. and Koch connect τοὺς προφήτας with ἐκδιωξάντων.

<sup>i</sup> For the time, see W.;-Krause, Wakef., Thom., Penn., Murd., Kenr., Von der H.—The E. V. marginal rendering, chased us out, is supported by It., Fr. M.;-Pagn., Castal., Bez., Pisc., Dt. Ann., Coec., Berleburger Bibel, Beng., Baumg., Mich., Wakef., Conyb., Peile, Koch;—Schirl.; and it is certainly an error to say (Koppe, De W.) that ἐκδιώκω is no more than διώκω. The ἐκ is at least intensive, = persecutor. Hence Mack.: greatly persecuted.

<sup>j</sup> For the Stephanie ἡμᾶς, Erasm., Bez., the Elzevir, Wells and all recent editors have ἡμᾶς, which I recommend for adoption: us.—Wakef. gives are as a supplement.

<sup>k</sup> The absence of a καὶ (which many verss. erroneously supply) before κωλυόντων (v. 16) tends to show, that the last clause of this verse is not directed independently, and in general, against 'the

morose and unsocial bigotry of the Jews respecting all Gentiles' (Scott)—adversus omnes alios hostile odium (Tacitus)—of which the heathen, indeed, often complained, but which, at least in some of its supposed manifestations, would be differ- ently regarded by a Hebrew of the Hebrews; but is rather itself immediately explained and justified by v. 16. Wilfully to obstruct the preaching of the Gospel to the nations is, in the view of an Apostle, to act the part of an enemy of the human race (Chrysost., Theodor., &c.).—The verse ends with a comma in almost all editions of the Greek Text, and R.;-Vulg.;-Erasm., Castal., Musc., Thom., Sharpe, Conyb., Kenr., Peile, Von der H. See especially the commentaries of Musc., Schott, Lünem.

<sup>1</sup> 'By every means in their power.' See 3 John 10, N. c, &c. C., B., (use to hinder;—and so Wells, Bens., Mack., Thom., Bloomf., Conyb., Turnb.), R. (prohibiting;—and so Penn);-Syr. (as in Rom. 1: 13). Latin verss. (use prohibere, obsistere, impedire;—except Castal., retantes), German verss. (use weh- ren, hindern, abhalten, or a compound of hindern), Dt. (ver- hindern), French verss. (use empêcher);—Theophylact (ἐμπο- διζόντων), Wakef. (not suffering), Peile (throwing every impe- diment in the way);—Bretech. and Wahl = Green and Rob. (to hinder, to prevent, to restrain). Nor are we to take the present participle here as implying no more than a wish or an attempt to hinder (Moldenh., Krause, Stolz, Mey., Flatt, De W., Conyb.). They did hinder, and continued to hinder, though they did not succeed in stopping.—For the change in the rendering of σωθῶσιν, see W. (simply be), R.;-Wesl., Mack., Symonds, Newc., Thom., Murd., Kenr.;—and almost all foreign verss. See 1 Pet. 1: 7, N. k.

<sup>m</sup> 'Although the patience of God bore with them so long.' Comp. ἀλλ' οὐ προζόγουσι ἐπὶ πλεον of 2 Tim. 3: 9. No- where, indeed, is δέ = γὰρ. See 2 Pet. 1: 5, N. r.—Syr.;-Ambrosiast., Erasm., Musc., Vat., Mont., Zanch., Coec., Schmidt, Wells, Bens., Dodd., Wesl., Baumg. and the later German verss., Wakef., Mack., Thom., Gösch., Penn, Sharpe, Bloomf., Conyb.;—Win, p. 531.

<sup>n</sup> 'There is nothing now between it and them. It has not yet consumed them; but it is already kindled, and will con- tinue to burn eis τέλος.' The ἐγθασε rests on the ἀναλι- ρῶσαι. If the latter is, or may be conceived of as, historical, then so also the former. Comp. Matt. 12: 28: 'If it be a fact, that I am working these miracles by a Divine power

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
come upon them to the uttermost.	πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.	come upon them <sup>to make an</sup> end.
17 But we, brethren, being taken from you for a short time in presenee, not in heart, endeavoured the more abundantly	17 Ἡμεῖς δὲ, ἀδελφοὶ, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὄρας, προσώψω οὐ καρδία, περισσοτέρως ἐσπουδάσαμεν τὸ	17 But we, brethren, <sup>having been bereaved of you for a short time, in presence, not in heart</sup> the more abundantly endea-

then another *fact*, in which you profess to feel a deep interest, must *already have happened*, little as you were aware of it; ἔφθασεν ἐγ' ἑμαῖς ἡ βασιλεία τοῦ Θεοῦ.' It is true that such a use of the aorist is rather Greek than English. But we are not therefore to say, that past time stands here for present (Grot., Baumg., Krause, Wakef. and Boothr. [*is overtaking*], Mack., Thom., [*is coming*], All., Mey., Pelt), or for future (Bens., Guyse, Koppe, Ros., Stolz, Flatt).—For ἐφθασος, Lachm. reads ἐφθασκεν.

° Gr. *unto* or *for an end*; but the ambiguity would be apt to mislead. The meaning of *εἰς τέλος* is not everywhere the same, but depends to some extent on the context. In the present instance it has been very variously interpreted; by some, as an attributive of ἡ ὀργή, = ἡ εἰς τέλος ὀργή or ἡ ὀργή ἡ εἰς τέλος (Castal. *extrema ira*; Vat., 'ira in aeternum, id est, vindicta extrema et implacabilis'; Koppe, 'supplicia extrema, h. extremo mundi tempore extitura, vel' [and so Flatt] 'secundum Hebr. פַּעַל הַיָּד פְּעֹנָא poenae gravissimae, nec nisi cum ipso hominum interitu cessaturae. Dan. 9: 27. cf. Num. 17: 13. Jos. 8: 24. 10: 20.'; Wakef., Turnb., *complete, final, punishment*; Olsh., *wrath which shall work on to its full manifestation*; &c.); by others, as belonging adverbially to ἐφθασε, with the sense of τέλος, τὸ τέλος, *finally, at length, at last* (Germ. j-Bens., Ros., Mack., Thom., Stolz, Van Ess, Mey., &c.), or of τελείως, *thoroughly, utterly* (Camerar., Hombergk., Bretsch., Burt., Troll., Koch, &c.). Preferring the verbal connection, we shall still do better to take *εἰς* as marking the issue, scope, or limit, of the wrath that now lighted on unbelieving, persecuting Israel; that being either *an end*, consummation, exhaustion, of the wrath itself (comp. Olsh. above. Lünem., thus: 'εἰς τέλος belongs to the whole clause ἐφθασε—ὀργή, and signifies: *even to its* [the wrath's] *end*, that is, the wrath of God has come upon them to its extreme limit, so that it must now discharge itself; now must judgment take the place of the previous long-suffering and patience'), or *an end*, utter destruction, of the objects of it (the common explanation). E. V. goes beyond the Greek in asserting, or too strongly suggesting, that the worst, if not the whole, had already happened.—W. (*in to the end*), R. (*even to the end*);—Syr. (= Vulg. *usque in finem*), Dt. (*tot het einde*), Fr. M. (*jusqu' au bout*), Fr. S. marg. (*pour la fin*);—Ambrosiast., Fab., Calv., (*as Vulg.*), Erasm., Musc., Vat., Mont., Coec., Schmidt, (*in finem*), Hamm., Penn, (*to the end*), Berlenburger Bibel, Mich., (*zum Ende*), All., Kist., (*bis zu Ende*), De W. (*zum Garaus*), Dav. (*to the making an end of them*), Conyb. marg. (*to make*

*an end of them*), Peile ('to make an end of both their place and nation'), Von der H. ('und bleibt bis zum Ende').

¶ Dt., Fr. S. j-; Newe., Penn, Conyb., Turnb.

° Gr. *orphaned*. Chrysost. (*Ep. ii. ad Olymp. 12.*): οὐδὲ γὰρ εἶπε, χωρισθέντες ὑμῶν, οὐδὲ διασπασθέντες ὑμῶν, οὐδὲ διασιάντες, οὐδὲ ἀπολειφθέντες, ἀλλ' ἀπορφανισθέντες ὑμῶν λέξιν ἐτίθειεν ἑαυτῶν ἐμψύχαι τῆν ὀδύνην αὐτοῦ τῆς ψυχῆς καίτοι· ἐν τάξει πατέρος ἦν ἕκαστοι αὐτὸς, ἀλλὰ παιδίων ὀρφανῶν ἐν τῇ ἀώρῳ ἡλικίᾳ τὸν γεγεννηκότα ἀποβελόντων γέγγεται ρήματα, κτλ.: 'He says not: *parted from you, or torn from you, or distant, or absent, but: bereaved* [orphaned] *of you*. He sought for a word that might fitly indicate his mental anguish. Though standing in the relation of a father to them all, he yet utters the language of orphan children that have prematurely lost their parent.' And so Oecum.: ἀπορφανισθέντες, ἀπὸ τοῦ ὀρφανοὶ καταλειφθέντες ἀγ' ὑμῶν 'orphaned, for, *left orphans by you*.'—Syr. (as at John 14: 18, where the Greek is ὀρφανοὶ), Germ. (*beraubet*), Dt. (*beroufid*), It. (*orbat*);—Fab. and subsequent Latin verss. (*as It.*), Berlenburger Bibel (*als ein Vater der Kinder beraubt*), Baumg., Moldenā., Flatt, (*as Germ.*), Wakef., Newe., All. (*durch Trennung verwaist*), Clarke (*bereft of children*), Greenf. (*as Gen. 43: 14*), Penn, Sharpe, De W. and Lünem. (*verw.*), Barn., Murd., Peile (*torn from . . . and ber.*), Von der H. (*getrennt und wie verw.*);—Rob. ('bereaved and separated'), &c.;—several, it will be observed, retaining also the idea of removal, involved in the strong *constructio praegnans* of the Greek. In vain would Pyle and Mich. insist that the Apostle speaks, not of himself, but of the Thessalonians, as *orphaned*. The other representation, which alone suits the grammar and agrees best with the context, is also the more tender and delicate of the two.

† Gr. *an hour's time*.—A comma after *time* is the punctuation not only of our Text, and of the great majority both of editions and verss., but also of the original E. V.

\* Many (Castal., B. and L., Turret., Dodd., Mich., Koppe, Ros., Newe., Pelt, Sharpe, Olsh., Bloomf., Conyb., Turnb.) treat *περισσοτέρως* as a superlative or emphatic positive. But, while the expression is a frequent one with Paul, he never so uses it. As strictly comparative, however, it has been explained in very different ways; e. g. Oecum.: ἡ ὥς εἰδὸς ἦν τοὺς πρὸς ὄραν ἀπολειφθέντας: 'more than was to be expected of those so recently separated.' So also Theophylact. But if, as Lünem. objects, there is too little psychology (*ur*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
to see your face with great desire.	πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.	voured to see your face, ' with great desire.
18 Wherefore we would have come unto you, even I Paul, once and again: but Satan hindered us.	18 διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.	18 *Wherefore we 'wished to come unto you, even I Paul, *both once and again; *and Satan 'thwarted us.
19 For what is our hope, or joy, or crown of rejoicing? Are	19 τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχίσεως; ἢ οὐχί	19 For what is our hope, or joy, or crown of 'glorying? *Or

*psychologisch*) in this, his own view, adopted from Schott: 'the more, as the separation had been so recent,' errs just the other way; to say nothing of the awkward implication, that the lapse of time would abate, or had already abated, the apostolic fervour. Others (Luther, Musc., Zanch., Bretsch., De W., Baumgarten-Crusius, Koch) lay the stress on *ὁ καρδία*: 'the more, because still with you in heart' (with which Zanch. joins an erroneous interpretation [given also by Balduin and Turret.] of *πρὸς καρδίαν ὄρας* as = *suddenly*). But, besides that, had the separation been in heart, there would have been no *σπουδάζειν* at all (Lünem.). *ὡν καρδία* occurs merely as an incidental, parenthetical correction of the main thought, *ἀπορροισθέντες ὑφ' ὑμῶν*. Much better is Fromond's suggestion, cited by Lünem.: 'magis et ardentius conati sumus, quum sciremus pericula, in quibus versaremini': 'the more fervently did we endeavour, as knowing the perils that beset you.' (Comp. Phil. I: 14.) To this, indeed, Lünem. objects, that it has nothing in the context to lean upon. But see v. 14; and he himself goes back still farther (v. 13), to account for the *ἡμεῖς* of this verse; which, with the adversative *δέ*, could be quite as well explained thus: 'As for us, so far from being deterred by our own experience of suffering for the Gospel's sake, or by our knowledge of yours, we so much the more &c.' But, perhaps, it is sufficient to say with Calv. (and so Aret., It. Ann., Gill, Win., &c.), 'adeo non imminutum fuisse amorem discessu, ut magis accensus fuerit': that the writer's 'love, instead of being lessened by absence, was rather the more inflamed thereby;' especially when it is also observed that the word (*ἀπορροισθέντες*), in which the separation is alluded to, expresses even more strongly the feeling of desolation (Vulg. and Ambrosiast. *desolati*) which it caused.—The Greek order is retained by Bens., Mack., Newc., Thom., Boothr., Penn, Sharpe, Murd., Peile (though most of these, employing a compound tense, put the auxiliary *have* or *did* before the adverb), and many foreign verss.

While it is not well, for the sake of avoiding so very slight a risk of ambiguity, to lose, as many do, the beautiful emphasis that belongs to *ἐν πολλῇ ἐπιθυμίᾳ* by position, a comma is here inserted by Dt., It., Fr. M.;—Erasm., Musc., Bez., Zanch., Pisc., Cocc., Baumg., Moldnh., Murd., Peile.

\* For *δέ*, Mey. and Lachm. read *διότι*.

† The full force of *ἠθελήσαμεν* as a separate verb, expressing a distinct act of the will, a purpose, appears in Bens., Wakef.,

Newc. (but insufficiently: *have been willing*), Thom., Penn, Sharpe, Bloomf., Conyb., (but too strongly, and with a quite unnecessary amplification: 'would have returned to visit you, and strove to do so'), Murd., Turnb.;—and in all foreign verss. Peile: *would fain have*.

‡ W., T., C.;—Catal., Musc., Mont., Grot. *nempe, Timotheus et Silas semel* ('Timothy and Silas once'), Cocc., Schmidt, B. and L., Baumg., Ros., Mey., Flatt, Gösch, Conyb., follow our Text, and that of Beng., Halm, Lachm., Tisch., in connecting *καὶ ἅπαξ καὶ δις* exclusively with *ἐγὼ μὲν Παῦλος*. The other and more common punctuation presents the clause, *ἐγὼ μὲν Παῦλος*, as introduced independently or parenthetically for the purpose either of identifying the *ἡμεῖς*, or of giving a distinct and unequivocal assurance, that what was true in general of the Apostolic company, was, to the writer's own knowledge, especially and emphatically true of himself. Comp. ch. 3: 5. N. x.—*καὶ ἅπαξ καὶ δις*, both once and twice = *two several times*;—*ἅπαξ καὶ δις*, once and twice = *again and again, repeatedly* (Storr, *Opusc. Acad.* i. 365, Flatt, Schott, De W., Lünem., Koch. See Raphel. on Phil. 4: 16. Many, however, including the lexicons, disregard this distinction, though Schleus. thinks that in the present instance the number is definite.). The first *καὶ* is rendered by the Vulg. and most other Latin verss., Fr. S.;—Baumg. and Lünem. (*so wohl einmal als [auch] zweimal*), Mart., Wakef., Newc., Flatt (*nicht nur einmal, sondern zweimal*);—and so De W., Koch), Kenr., Peile.

§ *And Satan*—nothing less;—an additional confirmation both of the reality and the strength of the purpose. See I John 2: 20, N. o, &c.—Syr., Germ.;—Erasm., Calv., Musc., Vat., Mont., Cocc., Stolz, Gösch., Lünem., Peile, Von der H.

¶ T., C., G., (*withstood*);—Erasm., Calv., Musc., Vat., (*obstitit*);—for the Vulg. *impedit*), Bens., Pyle, Kenr., Turnb., ([*hath*] *prevented*), Wakef. (*came in our way*), Thom. (*obstructed*), Bloomf. (*thwarted our purpose*).

‡ E. V. marg.; 2 Cor. 7: 4; comp. Rom. 15: 17. In 6 instances out of 12 E. V. has *boasting*. And the same variation is found in its rendering of *καύχημα* and *καυχᾶσθαι*;—W., R., (*glory*);—Wells, Blackwall, Bens., Guyse, Wakef. (*triumph*), Mack., Newc., Boothr., Sharpe (*boasting*), Barn., Conyb. (*wherein I glory*), Murd. All foreign verss. = *glory* or *glorying*.

§ 'No wonder, that we should thus long after you. For what, in the day of Christ, is our peculiar crown as ministers

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not even ye in the presence of our Lord Jesus Christ at his coming?	καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;	are not ye <sup>b</sup> also, <sup>c</sup> before our Lord Jesus <sup>d</sup> Christ at his coming?
20 For ye are our glory and joy.	20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.	20 <sup>e</sup> For ye are our glory and joy.
CHAP. III.	CHAP. III.	CHAP. III.
WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone;	Διὸ μηκέτι στέγοντες, εὐδοκίσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,	WHEREFORE, <sup>a</sup> when we could no longer <sup>b</sup> endure, we thought <sup>c</sup> good to be left <sup>d</sup> in Athens alone,
2 And sent Timotheus, our brother, and minister of God,	2 καὶ ἐπέψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ	2 And sent <sup>e</sup> Timothy, our brother, and <sup>f</sup> minister of God,

of Christ? What but sinners, through our instrumentality converted from the error of their way? (James 5 : 20. Comp. 2 Cor. 1 : 14; Phil. 2 : 16; 4 : 1; Dan. 12 : 3; &c.) Or is there any doubt that *you* are of that number?—E. V. frequently errs in treating ἢ as a mere mark of interrogation (Matt. 26 : 53; Rom. 3 : 29; 6 : 3; &c.), though generally it translates it as above; see Matt. 7 : 4, 9; Rom. 2 : 4; 11 : 34, 35; &c. ;—Dt. (*en* ;—omitted in the later edition);—Mont., Olsh., De W., Lünem. ;—Win. (*oder etwa*), Rob. (says of ἢ interrogative: 'The primary signification *or* is strictly retained, *or whether? or if perhaps? an forte?*'). Some (Syr. ;—Baumg., Van Ess Mey., Pelt, Von der H.) arbitrarily make ἢ οὐκί = *ēan nō, nisi, if not.*

<sup>b</sup> 'No less than other churches, to which we sustain similar relations.—In this sense do Chrysost. and Oecum. understand the καί; and so likewise the Latin and German commentaries explain *et, etiam, auch*, of the verss. (except Vulg., Ambrosiast., Castal., All., which, like the Syr., omit καί. Tertull. has it, *De Resurr. Carn.* 24), Dt., It., Fr. S. ;—Whitb., Wells, Dodd., Wesl., Gill ('or *ye also*'), Mack., Bloomf.

<sup>c</sup> A comma is inserted after ὑμεῖς in all editions of the Text, except Matth. and Tisch. It helps to obviate such a misapprehension as that of Olsh. (*q. d.* 'Shall ye not also stand before the Son of man?'), by suggesting the necessary supplement from the preceding clause, ἡμῶν ἐλπίς, χαρά, στέγ. καυχ.—It. ;—Erasm., Musc., Vat., Pisc., Cocc., Wells and Sharpe (improperly treat ἢ οὐκί καὶ ὑμεῖς; as a parenthesis), Moldenh., Wakef., Penn, De W., Lünem., Murd., Turnb.—For *before*, see ch. 1 : 3, N. m., &c.

<sup>d</sup> The word Χριστοῦ is bracketed by Knapp, and cancelled by Mey., Lachm., Tisch.

<sup>e</sup> 'The question I ask with a joyful confidence; for ye' (ὑμεῖς, whoever else) 'are' (ἐστέ, even now ;—so Musc., Whitb., Wells, Flatt. The objection of Pelt and Lünem., that the passage contains no indication of this distinction of time, is, perhaps, answered by the introduction of the present copula [which some, indeed, choose to translate as future], in connection with the omission of any such words [*ἔμπροσθεν τοῦ Κ.*

*πλ.*] as determine the reference of the preceding verse. It is true, however, that the clause might be otherwise explained thus: *Ye are* what shall then be manifested as) 'our glory and joy.' Many (T., C., G., B. ;—Germ., Fr. M. ;—Pagn., B. and L., Beus., Mart., Mich., Krause, Wakef., Mack., Stolz, Van Ess, All., Mey., Flatt, De W., Troll., Scholef., Conyb., Lünem., Peile, Turnb., Koch ;—Wim., Rob.) take γὰρ as intensive, *yes, indeed, truly, &c.*

<sup>a</sup> Some verss., in retaining here the participial construction, fail to express the conditional or subjective μηκέτι, and thus they convey or suggest a simply historical sense, which would have required οὐκέτι στέγοντες, εὐδοκίσαμεν = *οὐκέτι ἐστέξαμεν, εὐδοκίσαμεν δέ.*

<sup>b</sup> The verb στέγω is used in various senses (for which see the lexicons), but in none that would here allow the interpretation: 'When we could no longer refrain from doing what we did.—Excepting here and at v. 5, the word occurs in the N. T. only in 1 Cor. 9 : 12; 13 : 7, and there E. V. renders it *to suffer, to bear.* In the present instance E. V. adopts the phrase of the older verss. (except W., *suffered*), and is followed only by Hamm. (but the paraphrase thus: 'Being no longer able to bear the want and desire of seeing &c.'). Wells, Sharpe. Other English verss. (excepting Conyb. *being no longer able to restrain my desire*, Peile *could no longer contain [our feelings]* = Bez. *nos non amplius contineremus*, Turnb. *containing*) use *to endure* or *to bear*, sometimes with a supplement, such as *our anxiety, our solicitude, &c.*; and the same general sense (*sustinere, tolerare, ferre, vor- or ertragen, endure, &c.*) pervades almost all the foreign verss. Hesych.: κρύπτει, ουνέχει. βασιάζει, ὑπομένει. Suidas: καρτερεῖ. ὑπομένει. Theodor.: ἀνέχεται.

<sup>c</sup> Wesl., Bloomf., Kenr. (*thought well*).

<sup>d</sup> See ch. 2 : 2, N. i.

<sup>e</sup> See ch. 1 : 1, N. b.

<sup>f</sup> For διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν, Griesb., Mey., Lachm., Tisch., Bloomf., read συνεργὸν τοῦ Θεοῦ. The words, καὶ συνεργὸν ἡμῶν are cancelled by Scholz, and bracketed by Theile.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith :	Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν,	and our fellow-labourer in the gospel of Christ, to establish you, and to <sup>e</sup> exhort <sup>h</sup> you <sup>i</sup> concerning your faith. <sup>j</sup>
3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.	3 τῷ μηδένα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα·	3 <sup>k</sup> That no <sup>l</sup> one should be <sup>m</sup> moved <sup>n</sup> in these afflictions; for <sup>o</sup> ye yourselves know that <sup>p</sup> unto this we are appointed.
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.	4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε·	4 For <sup>q</sup> indeed, when we were with you, we <sup>r</sup> foretold you that we <sup>s</sup> are to <sup>t</sup> be afflicted; <sup>u</sup> as also it came to pass, and ye know.

<sup>e</sup> E. V., ch. 4 : 1 ; 5 : 14 ; 2 Thess. 3 : 12 ; &c. Here this sense of *exhortation*, *admonition*, *encouragement*, &c., is especially proper, from the connection of the clause with v. 3 (see there N. k). It appears in R.;—Vulg., German and French verss., Dt.;—Pagn., Calv., Castal., Mont., Bez., Zanch., Guyse, Wakef., Mack., Coke, Scott, Gösch., Penn, Bloomf., Conyb., Kenr., Turnb.;—Wahl, Schirl.

<sup>h</sup> The second *εἰς* is cancelled by Schott, Lachm., Tisch.

<sup>i</sup> For *περὶ*, Griesb., Mey., Schott, Lachm., Tisch., read *ἐπέμ*—in the sense of *περὶ*, or (as Lünem., Koch) *in favour of*. Vulg. and Ambrosiast. *pro*.

<sup>j</sup> Lachm. and Tisch. have no pause here, and all other recent editors (except Matth.) have only a comma, which is found also in W., T., R.;—Vulg., Germ., Fr. S.;—Ambrosiast., Fab., Erasm., Calv., Castal., Musc., Vat., Cocc., Hamm., Schmidt, B. and L., Mich. and later German verss. (except Von der H.), Wakef., Sharpe, Conyb., Kenr. See v. 3, N. k.

<sup>k</sup> The object of Timothy's exhortation, expressed in a sort of dative of advantage. The harshness, however, of such a use of the dative of the infinitive has led to Cocc.'s interpretation: *ad vos confirmandum—hoc verbo: Neminem &c.*; and to Rückert's (according to the reading mentioned in v. 2, N. h), *q. d.* 'to establish you, and to comfort [us] concerning your faith, *by, in consequence of*, no one &c.?' as well as to the preference by others (Win., De W., Lünem., Koch) of Lachm. and Tisch.'s reading *τὸ μηδένα*, which, again, is variously explained: 1. as governed by an *εἰς* to be supplied from v. 2 (Matth., cited by Lünem.);—2. as an absolute accusative, *quod attinet ad* (Schott, Koch);—3. as dependent on *παρακαλέσαι*, and explanatory of it (De W.) or of *περὶ τῆς πίστεως* (Win.);—4. as in apposition to the whole of the preceding clause descriptive of the apostolic aim, *εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακ.* κτλ.;—being just a negative presentation of the same idea (Lünem.).

<sup>l</sup> Guyse, Wakef., Thom., Conyb., (*none of you*), Wesl., Mack., Penn, Sharpe, Turnb. See Rev. 3 : 7, N. p, &c.

<sup>m</sup> The common secondary sense of *σαίνομαι*, *to flatter, cajole*, is here retained in the passive voice by Fab. (*adulationi*

*cederet*), Aret. (though with a middle force in his comment: 'Non oportet se impiis conjungere simulando et dissimulando; non oportet in gratiam malorum mutare vultum.'). Elsner, Wolf, Beng., Baumg. (as allowable), Tittm.;—in the middle, by Bez. (as allowable: '*adblandiri*, adversariis videlicet Evangelii'), Burt. (who gives the whole clause thus: *By paying court to no one improperly*).

<sup>n</sup> Whether as the cause, or (see N. m) the occasion.—W., T., C., B., R.;—Vulg., Germ., Dt., It., Fr. M.,—S. (*au milieu de*);—Fab., Erasm., Pagn., Calv., Musc., Vat., Mont., Aret., Tremell., Zanch., Cocc., Krause, Van Ess (*unter*), All., Pelt, De W., Lunem., Kenr., Von der H., Turnb. (*amidst*), Koch.

<sup>o</sup> See ch. 2 : 1, N. b.

<sup>p</sup> A pronominal construction is employed by W. (*in this thing*), R. (*to this*);—Dodd. (*to these*), Newc., Coke, Turnb., (*as R.*), Thom. (*for this*), Penn (*to that end*), Sharpe (*as above*);—besides very many foreign verss. (*in* or *ad hoc*, *a questo*, &c. Dt.—Wells, Wesl., *hereunto*, *hereto*).—The Greek order is retained by W.;—Whitb., Penn, Sharpe;—besides most foreign verss.

<sup>q</sup> E. V., Phil. 2 : 27;—R. (*even*);—Bens., Guyse, Dodd., Mack., Kenr., (*as R.*), Wakef., Penn, Murd. (*also*), Turnb. (*and, indeed*; for *καὶ γάρ*). No foreign version has the formal emphasis of E. V., but some such particle as *et, auch, ja, &c.*

<sup>r</sup> E. V., 2 Cor. 13 : 2;—R.;—Bens., Wakef., Mack., Sharpe, Turnb.—*προελέγομεν*, imperfect, *used to foretell*; which may be given in the margin. Such forewarnings were common with the Apostles. See 2 Thess. 2 : 5, N. g.

<sup>s</sup> The permanent and inevitable lot of Christians in this life, as *εἰς τοῦτο κείμενοι* (v. 3).—The presence of *μέλλομεν* is distinctly recognized by most verss.; as implying *appointment, certainty, necessity*, &c., by Germ., Fr. M.,—S.;—Fab., Moldenh., Mich., Krause, Mack. (*were to be*;—and so Sharpe, Murd.), Van Ess, Gossner, Lünem., Koch;—as implying *nearness*, by Wakef. (*were going to be*), Thom. (*should soon be*). See Rev. 10 : 7, N. y, &c. Fr. S. retains the present indicative, *devous*.

<sup>t</sup> E. V., 2 Cor. 1 : 6; 1 Tim. 5 : 10; Heb. 11 : 37;—Dodd.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>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.</p>	<p>5 διὰ τοῦτο καὶ γὰρ μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπειράσεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.</p>	<p>5 Therefore, when I also could no longer endure, I sent to know your faith, lest perhaps the tempter had tempted you, and our toil should prove in vain.</p>
<p>6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye</p>	<p>6 ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισσαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε</p>	<p>6 But just now, Timothy having come to us from you, and brought us good tidings of your faith and love, and that ye</p>

<sup>v</sup> See ch. 2 : 13, N. n, &c.

<sup>w</sup> See v. 1, N. a.

<sup>x</sup> Not: 'I, like you Thessalonians' (v. 6. So Schott, Olsh.), but: 'I, no more than my companions.' Comp. ch. 2 : 18, N. w.—R.;—Syr., Latin and Italian verss. (except Fab., Castal.). Germ., Dt., Fr. S.;—Whitb., Dodd., Mack., Newc., Mey., Flatt and later German verss., Greenf., Penn, Conyb., Murd., Lünem., Kenr., Koch; though many of these erroneously (see 2 Pet. 1 : 14, N. z, &c.) attach *καὶ* to *διὰ τοῦτο* or to the predicate. As little to be approved is Eadie's rendering, *indeed*; for which he cites such texts as Acts 26 : 29; Rom. 3 : 7; 1 Cor. 7 : 8, 40; &c.

<sup>y</sup> See v. 1, N. b.

<sup>z</sup> Dt.;—Baumg., Moldenh., Van Ess, All., Flatt, Schott, Fritzsche, De W., Scholef., Bloomf., Lünem., Von der H.;—Bretsch., Wahl, Green, Schirl., Koch, translate *μή πως* as an indirect interrogative, dependent on *γνῶναι*: *whether, whether perhaps, whether not perhaps*. But I do not find that either the simple *μή*, which occurs so often, or *μή πως*, which occurs other 11 times (and, excepting Acts 27 : 29, always in Paul's epistles), is ever thus used in the N. T. (though the *μή πως* of Gal. 2 : 2 is so explained by Usteri and Green). And even here Fritzsche, De W., Scholef., Green, introduce the common rendering in the last clause: '*Test our labour*;' and Koch resolves the supplied particle into '*dass doch* oder *damit doch nicht*.'

<sup>a</sup> E. V., 2 Cor. 2 : 7; 9 : 4 (*haply*). The same sense is found here in (besides nearly all those cited in N. z) W., T., R.;—Vulg., Germ.;—Calv., Castal., Mont., Tremell., Schmidt, Gösch., Kenr., Peile;—Rob.

<sup>b</sup> On the mutual relation of the two aorists, *ἔπεμψα . . . ἐπέμψα*, comp. 2 Pet. 1 : 16, N. g.—T., C., G., B.;—Engl. Ann. ('or, *had*'), Newc., Conyb.;—Green. The form of the pluperfect subjunctive appears in Germ., Italian and French verss.;—Erasm., Pagn., Calv., Castal., Vat., Tremell., Bez., Zanch., Schmidt, Bens., Boothr., All., Gösch., Penn, Fritzsche, De W., Murd., Turnb.

Wesl., Mack., Thom., Murd. A passive verb is employed also by Syr., Dt., It.;—Pagn., Castal., Mont., Bez., Zanch., Pisc., Schmidt, B. and L., Bens., Baumg., Gösch., Schott, Sharpe, De W., Turnb.; most of these at the same time preserving the

<sup>c</sup> See ch. 1 : 3, N. j, &c.

<sup>d</sup> The fact of the temptation might be assumed; but the Apostle must still be doubtful and anxious as to the result. Hence the change of mood, *ἐπειράσεν . . . γένηται*. (Neither here nor elsewhere is the idea of the success of the temptation involved in *πειράζω* [Hamn., Whitb., Mack., Brown], however it may sometimes be suggested by it.)—Bens., Newc. (*might*), Boothr., Conyb., Green. Of the others cited in N. b, an imperfect subjunctive is here employed by Germ.;—Tremell., Zanch., Schmidt, All., Fritzsche, De W.

<sup>e</sup> Bens., Green. But the sense of *fieri, to be made, to become*, &c. is given also by W., T. (*had been bestowed*;—and so C., G. And to the same effect Peile, *should have been put forth*), R.;—Wakef., Mack., Penn, Kenr.;—and foreign verss. generally.

<sup>f</sup> In this classical sense, *even now, now lately, recently*, &c., is *ἄρτι* taken by E. V., Matt. 9 : 18; and here by T., C., G., B.;—French verss.;—Fab. and later Latin verss. generally, Guyse, Gill, Wakef., Flatt, Pelt, Schott;—Schöttg., Schlens. Wahl, Green, Rob., Schirl. Many connect it with *ἐλθόντος*. Comp. 2 Thess. 2 : 7, N. n.

<sup>g</sup> See ch. 1 : 1, N. b.

<sup>h</sup> The participial construction is retained in one or both clauses, by R.;—Vulg., Italian verss., Fr. M.,—S.;—Mont., Cocc., Dodd., Wakef., Thom., Penn, Turnb.

<sup>i</sup> The *πρὸς ἡμᾶς* comes first in W., R.;—Syr., Latin verss. generally, Germ., Fr. M.;—Bens., Dodd., Wesl., Baumg., Mart., Wakef., Mack., Thom., Flatt, Penn, Sharpe, De W., Bloomf., Murd., Kenr., Peile, Von der H., Turnb.;—the English verss. named (except R.) having also *to*.

<sup>j</sup> E. V., 6 times out of 8 in these two Epistles, and generally elsewhere;—T., C., G.;—Fr. S. (*amour*;—for the previous *charité*);—Fab., Erasm., Calv., Musc., Vat., Schmidt, (*dilectionem*;—for Vulg. *charitatem*). Gösch. and Schott use *amor*), Bens., Guyse, Dodd. and later English verss. (except Kenr.). See 2 Pet. 1 : 7, N. a.

affinity between *θλιβεσθαι* here and *θλίψει* in v. 3. This is done likewise by many others, as the Vulg., whose phrase in the present instance, *passuros nos tribulationes*, is followed by the older English verss. <sup>k</sup> See ch. 2 : 14, N. e, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
have good remembrance of us always, desiring greatly to see us, as we also <i>to see</i> you:	μνεῖαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς,	have good remembrance of us always, <sup>earnestly</sup> desiring to see us, <sup>even</sup> as we also <i>to see</i> you;
7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:	7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως·	7 Therefore <sup>we</sup> were comforted, brethren, <sup>on</sup> your account, <sup>in</sup> all our affliction and distress, by your faith:
8 For now we live, if ye stand fast in the Lord.	8 ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.	8 For now we live, if ye stand fast in the Lord.
9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;	9 τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἐμπροσθεν τοῦ Θεοῦ ἡμῶν,	9 For what thanks can we render to God <sup>concerning</sup> you, <sup>for</sup> all the joy wherewith we rejoice for your <sup>sake</sup> before our God;
10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?	10 νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δέόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;	10 Night and day praying <sup>very</sup> exceedingly that we <sup>may</sup> see your face, and <sup>make up</sup> the deficiencies of your faith?

<sup>†</sup> E. V., 2 Cor. 5 : 2;—West., Wakef., Newc., (*longing*), Mack. (*ardently d.*), Thom., Peile (*cagerly d.*). See I Pet. 2 : 2, N. c. —For *even* *as*. see ch. 2 : II, N. a.

<sup>1</sup> The words *διὰ τ. παρην.* are kept together in R.;—Dodd., Wakef., Murd., Turub.;—besides many foreign verss.

<sup>m</sup> Fr. S. (*à votre sujet*);—Grot., Cocc., Schott, (*vestri or -a causa*), Guise, Peile, (*as above*), Stolz, Van Ess, De W., Koch, (*euethalben or -wegen*). Conyb. (*on your behalf*). Others generally are divided between *in* (Syr., Vulg., Wakef., &c.) and *de*, *concerning*, &c., (Caly., Castal., Dodd., Mack., Newc., Boothr., Gösch., Länem., &c.).

<sup>n</sup> Comp. ch. 1 : 2, N. g.

<sup>o</sup> For *θλίψει καὶ ἀνάγκῃ*, Scholz, Schott, Hahn, Lachm., Tisch., Theile, read *ἀνάγκῃ καὶ θλίψει*.

<sup>p</sup> The word *again* (T., C., G., B., *recompense to God again*), while it is scarcely an equivalent for the *ἀντι* of the verb (*in exchange, in return for*), is here, probably on account of the resulting ambiguity, dropped by R.;—Wells, Dodd., Wesl., Wakef., Thom., Scholef., Conyb., Murd., Kenr. Several (Mack., Newc., Penn, Sharpe) translate *ἀνταποδ. to return*.—For *concerning*, see ch. 1 : 9, N. o, &c. *ἐπι* = *on the ground of*.

<sup>q</sup> E. V., ch. 5 : 16, and generally;—R.,—Bens., Dodd., Wesl., Mack., Newc., Thom., Boothr., Kenr.

<sup>r</sup> E. V., ch. 1 : 5;—Wesl.

<sup>s</sup> Gr. = *more than superabundantly*. Except that some editions of the Sept. have *ὑπερεπερισσοῦ* at Dan. 3 : 22 for *רַבְרַבָּה* (the word corresponding to which is here found in the Syr.), the phrase is peculiar to our Apostle. It occurs again in ch. 5 : 13 (E. V. *very highly*) and Eph. 3 : 20 (E. V. *exceed-*

*ing abundantly*). From the various methods that have been employed in the present instance to represent this emphasis, may be selected the following: Dt. (*zeer overvloedig*). It. (*intensissimamente*), Fr. S. (*avec une extrême instance*);—Fab. (*superabundanter*), Pagn., Pisc., Zanch., (*quam vehementissime*), Cocc. (*magis quam abundanter*), Schmidt (*plus quam amplius*), Berlenburger Bibel, De W., Länem., Von der H., (*über die Maassen*), Beng. (*auf das allerhöchste*), Dodd. (*superabundantly*), Wakef., Mack., (*most exceedingly*), Newc. (*as above*), Greenf. (רַבְרַבָּה), P.-m., Conyb., (*exceeding earnestly*), Stier (*gar sehr*). Koch (*mehr als überflüssig, über die Maassen sehr, überschwenglich mehr*). And see the Lexicons.

<sup>t</sup> A present tense, subjunctive or infinitive, is employed by W., B., R.;—Dodd. and the later English verss. (except Newc. and Boothr.);—and nearly all foreign verss.

<sup>u</sup> Both senses of *καταρτίσω*, *to repair, restore—to complete, perfect*, are found in the N. T., and both are, perhaps, best provided for by the above phrase.—B. (*repair*);—Germ. (*er-statten*). Most other German verss. have *ergänzen* or *ersetzen*), Fr. M. (*suppléer*);—Ambrosiast., Erasm., Calv., Castal., Musc., Vat., Gösch., Wahl, (*use supplere*), Bez. (*sarciamus*), Mart. (*supplere*), Wakef., Mack. and Kenr. (*supply*);—Green (*to supply, make good*), Rob. (*to fill out, to supply*).—Wesl. and Kenr. omit the auxiliary verb. Very many retain the construction by infinitive moods: *to see your face*, &c.

<sup>v</sup> B. (*the wantings*);—Mont. (*defectiones*), Cocc., Schmidt, Beng., (*defectus*), Bens., Dodd., Baumg. (*die Mängel*);—and so Flatt, De W., Länem., Wakef., Mack., Thom. (*the remainders*) Kenr.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.	11 <i>Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.</i>	11 *But †may †our God and Father, and our Lord Jesus †Christ, †himself direct our way unto you:
12 And the Lord make you to increase and abound in love one toward another, and toward all <i>men</i> , even as we <i>do</i> toward you:	12 <i>Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,</i>	12 †And you, †may the Lord make to increase and abound in love toward †one another, and toward †all, even as we †also toward you;
13 To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.	13 <i>εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.</i>	13 †That he may †establish your hearts unblamable in holiness before †our God and Father, at the coming of our Lord Jesus †Christ †with all his †holy ones.

\* After all our own ineffectual attempts and ceaseless longings, may He himself, the Hearer of our prayers (v. 10), direct our way unto you, and then will all Satan's hindrances be vain.' So Pelt (Schott, Lünem.): 'αὐτός propriis P. desiderii et conatibus opponitur, hinc δέ, quod praeter transitus significationem, levem etiam invenit oppositionem, hic apponitur. Nemo est, praeter ipsum Deum, qui impedimenta possit amoliri': 'αὐτός is opposed to Paul's own desires and efforts; and hence the addition of δέ, which, besides the idea of transition, suggests that of slight opposition. No one, but God himself, can remove the hindrances.' Comp. Jude 24. N. w. &c. —W. ;—Syr., Latin and German verss. that do not omit δέ (*autem, vero, aber*), Kenr.

† Wakef. and later English verss.

‡ See ch. 1 : 3, N. n. &c.

§ The word *Χριστός*, bracketed by Schott, is cancelled by Lachm. and Tisch.

¶ As the singular *κατευθύνει* (by which, says Athanasius *Orat. III. 11. Contra Arianos, τὴν ἐνότητα τοῦ πατρὸς καὶ τοῦ υἱοῦ ἐμίλησεν*: 'he guarded the oneness of the Father and the Son'), so αὐτός also refers to both Persons as one in will and action. It is even construed as an independent personal pronoun, to which ὁ Θεός . . . Χριστός then stands in apposition, thus: *may He or may He himself, God our Father [or God and our Father, or our God and Father] and our Lord &c.*, by Germ.;—Bauug., Moldenh., Thom., Stolz, Mey., Flatt, De W., Stier, Von der Il., Koch. Some (T., C., G.;—Syr., It.;—Dodd., Mack., Van Ess, Conyb.), connecting (as E. V.) αὐτός with ὁ Θεός alone, either suppress the καί, or (Bens., Dodd., Mack.) render it by *even*, thus: *may God himself, [even] our Father &c.* But the ὁ belongs equally to πατήρ, and ἡμῶν equally to ὁ Θεός. Others (Fr. S.;—Wesl., Newc., Penn., Sharpe, Kenr., Turnb.) attach αὐτός to the whole clause ὁ Θεός καὶ πατήρ ἡμῶν, thus: *may our God and Father himself, &c.* In preference to all these methods, I regard ὁ Θεός . . . Χριστός as one complex subject, emphasized by αὐτός.

‡ The ὑμᾶς δέ is to be explained thus: 'Such is our prayer for ourselves; but (δέ. See 2 Pet. 1 : 5, N. r.) you, whether we come or not (Beng.: *sive nos veniemus, sive minus*), &c.' All Latin verss. (except Bez. and Pisc.) have *vos autem* or *vero*; all Germ. verss., *Euch aber*. In English, the antithesis is sufficiently preserved by the above arrangement.

§ See v. 11, N. x.

¶ Bens., Dodd., Wakef., Penn, Turnb., (*each other*), Wesl., Mack., Thom., Conyb., Murd. See ch. 5 : 11, N. k and Rev. 11 : 10, N. v.

‡ Whether *all men* (as most) or *all Christians* (Theodoret), is not determined by any supplement in Latin and Italian verss., Dt., Fr. M.,—S.;—Moldenh., Krause, Wakef., Mack., Stolz, Van Ess, All., Flatt, Greenf., De W., Kenr., Turnb. See Rev. 19 : 18, N. s.

§ See ch. 2 : 11, N. a and 14, N. e. &c.—For the omission of *do*, see W., B., R.;—Mack., Kenr.;—besides various foreign verss.

¶ E. V., v. 10; &c.;—T., G., B., R., (a simple infinitive, as E. V. at v. 2;—and so Kenr.), C.;—Bens., Wesl., Wakef. (*so as to*;—and so Thom., Peile), Mack., Newc., Boothr., Penn, Sharpe (*unto the establishing*).

‡ E. V., v. 2; &c.;—Hamm., Bens., Wesl., Mack. and later verss. that use this verb.

§ See ch. 1 : 3, N. n. &c.

¶ The word *Χριστοῦ*, bracketed by Knapp, is cancelled by Mey., Schott, Lachm., Tisch.

‡ The comma here inserted by T.;—Germ., It.;—Calv., Muse., Vat., Zanch., Flatt, admits of the connection of the words *μετὰ πάντων τῶν ἁγίων αὐτοῦ* with what precedes *ἐν τῇ παρουσίᾳ, q. d.* 'that ye may be associated in fellowship and holy blessedness with all the saints at that day'—an interpretation allowed by Calv. and the It. Ann.; adopted by Muse., Aret.; and preferred by Est., Flatt. But the hyper-

KING JAMES' VERSION. CHAP. IV.	GREEK TEXT. CHAP. IV.	REVISED VERSION. CHAP. IV.
FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as	ΤΟ λοιπὸν οὖν, ἀδελφοὶ, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελά-	*FINALLY therefore, brethren, we beseech you, and exhort <sup>d</sup> in the Lord Jesus, <sup>e</sup> that, <sup>f</sup> according

\* Most verss. here come etymologically nearer to τὸ λοιπόν. Thus, R., Kenr. (for [as to] the rest);—Vulg. (de caetero;—other Latin verss. generally having *quod superest, quod reliquum est.* &c.), Italian verss. (*nel [del] rimanente*), French verss. (*au reste*);—Berlenburger Bibel and later German verss. (*im Uebrigem, ubrigens*). Bens., Guyse, Dodd., Wesl., Mack., Thom., Barn., Conyb., Peile, Turnb., (as to that which remains, what remains, &c.). The phrase occurs chiefly in Paul's writings, and there generally as *locutio proferantis ad finem* (Grot.): 'the word of one hastening to a close.'—E. V., 2 Thess. 3 : 1 (where nearly all the English verss. just cited retain the phrase, or the sense, of E. V.), 2 Cor. 13 : 11 (*λοιπόν*), Eph. 6 : 10, Phil. 3 : 1 ; 4 : 8) ;—Newc., Boothr., Penn, Sharpe (*lastly*). All the recent editors (except Beng., Matth., Bloomf.) cancel the τό.

<sup>b</sup> 'As working together with God to the same end' (ch. 3 : 13).—E. V., often ;—W., R.;—Dodd., Thom. and Murd. (*wherefore*), Turnb. See 1 Pet. 2 : 1, N. b.

<sup>c</sup> This is given before the verb by W., R.;—Bens. and the later English verss. generally ;—nearly all foreign verss.

<sup>d</sup> Oecum. asserts that ἐρωτῶμεν and παρακαλοῦμεν are strictly equivalent (*ταῦτόν ἐστι καὶ ἰσοδυναμεῖ*), and many (R.;—Dt.;—Castal., Moldenh., Krause, Wakef., Mack., Stolz, Van Ess, All., Mey., Flatt, Penn, Sharpe, Conyb., Kenr., Von

der H., Turnb.) translate as if the Greek stood thus: ἐρωτῶμεν καὶ παρακαλοῦμεν ὑμᾶς ἐν Κυρίῳ Ἰησοῦ, attaching the words ἐν Κ. Ἰ. to both verbs. But it is better to regard παρακαλ. ἐν Κ. Ἰ. as adding the solemnity and authority of Apostolic exhortation to the friendly urgency of ἐρωτ. (Mich., Lünem.).—Of those who translate ὑμᾶς with ἐρωτ., the following do not repeat it with παρακαλ.: W.;—Latin and Italian verss., Germ.;—Greenf., De W.—It is also quite common to make ἐν Κ. Ἰ. = διὰ τοῦ Κ. Ἰ. (v. 2). But the ideas are not the same. The former expression exhibits the writer's personal position and relations to the Lord Jesus, as the ground or element of his exhortation. Comp. E. V., Rom. 9 : 1 ; 2 Cor. 2 : 17 ; 12 : 19 ; &c. ; and so here, W., T., G., R.;—Vulg., Germ., Dt., It., Fr. S.;—Ambrosiast., Fab., Calv., Mont., Engl. Ann., Cocc., Schmidt, Dodd., Gill ('or, in'), Moldenh., Wakef., All., Gösch., Sharpe, De W., Lünem., Kenr., Von der H., Turnb., Koch.

<sup>e</sup> Lachm. here inserts a first ἵνα.

<sup>f</sup> Here again (comp. ch. 2 : 4, N. o), not causal (Mack. *seeing*). The full force of καθὼς (κατά, ὡς) enables us better to dispense with a supplement in the final clause (see N. j).—E. V., Rom. 11 : 8 ; 1 Cor. 1 : 31 ; (very often, *even as*);—T., C., G., (*even as*);—Latin verss. (*quemadmodum* or *sicut*), Mart. (*conforme*), &c.

baton (which Conyb. also, among other very questionable liberties in the rendering of this verse, formally reduces thus: 'And so may He keep your hearts steadfast and unblamable in holiness, and present you before our God and Father, with all His people, at His appearing.') is unnatural, and is suggested only by supposed difficulties in the common construction. See N. l.

<sup>1</sup> The word ἄγιον here has been restricted to mean, 1. *angels exclusively* (Dt. Ann., It. Ann. [if the connection with ἐν τῇ παρουσίᾳ be maintained], Pisc., Grot., Hamn., Wolf, Moldenh., Koppe, Krause, Ros., Mack., Mey., Pelt, Schott, De W., Troll., Lünem.;—Schleus., Rob. But see ch. 4 : 14 ; 1 Cor. 6 : 2, 3 ; &c.);—2. *souls of departed saints*, coming to be reunited to their bodies (Gill, while allowing the previous opinion, prefers this. The Dt. Ann. also suggest that it may be included with the other. But when the writer of this epistle speaks, ch. 4 : 14, of God bringing with Jesus those that sleep in him, the context shows that he thinks of them as already awaked out of sleep.);—or 3. *true believers* (Bens., Olsh. [*die früher vollendeten Gläubigen: the earlier perfected*], besides those named in N. k. and others). For myself, retaining the connection with ἐν τῇ παρουσίᾳ, I still see no reason to abate the natural force of the clause: 'with all the holy beings, saints and angels,

that shall then belong to Christ;—elect and for ever reconciled in him.' Comp. Jude 14, N. l. Musc., indeed, objects, as the consideration that determined him in favour of the transposition, that 'poterit controverti, quomodo omnes sancti venturi sint cum Christo': 'it may be a question, how all the saints are to come with Christ;' and by this he probably meant what Conyb. specifies as his own difficulty: 'Our Lord will not come with all His people, since some of His people will be on earth.' But even if these are to be excepted, the language will none the less admit of easy explanation. A person might write from a distance, that he is coming with all his friends to see me, and not mean thereby to exclude me from the number of his friends. Or another answer may be given. From ch. 4 : 14-17 it is evident that, although for the purposes of present consolation the writer expressly certifies that the sleepers in Jesus shall be brought with him, yet neither shall they have any advantage, as to the time of entering into the presence of their Lord's glory, over those who are alive and remain. The two classes shall be caught up together to meet the descending Saviour; and forthwith to conclude that this meeting shall arrest His progress, or turn Him back whence He came, is a hasty inference.—Hamn., Bens., Thom., Scott, Barn. See ch. 4 : 14, N. c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ye have received of us how ye ought to walk and to please God, <i>so</i> ye would abound more and more.	βετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον·	as ye <sup>s</sup> received <sup>h</sup> from us how ye ought to walk and <sup>i</sup> please God, <sup>j</sup> ye would abound <sup>k</sup> yet more.
2 For ye know what commandments we gave you by the Lord Jesus.	2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.	2 For ye know what <sup>l</sup> com- mands we gave you by the Lord Jesus.
3 For this is the will of God, <i>even</i> your sanctification, that ye should abstain from fornication:	3 τοῦτο γὰρ ἐστὶ θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·	3 For this is <sup>m</sup> God's will, <sup>n</sup> your sanctification; <sup>o</sup> that ye <sup>p</sup> abstain from fornication; <sup>q</sup>
4 That every one of you should know how to possess	4 εἰδέναι ἕκαστον ὑμῶν τὸ	4 That every one of you <sup>r</sup> know how to <sup>s</sup> possess himself of his

<sup>ε</sup> 'While we were yet with you.'—E. V., v. 2 (for a similar instance of at least unnecessary vacillation, see 1 Cor. 11 : 23);—Wakef., Scholef., Conyb. See v. 6, N. h and 1 John 2 : 27, N. q, &c.

<sup>h</sup> See ch. 2 : 13, N. r, &c.

<sup>i</sup> Wakef., Mack., Thom., Sharpe, Kenr.

<sup>j</sup> Here Wells and Lachm. insert the words, καθὼς καὶ περιπατεῖτε (A. B. D. E. F. G. &c. Vulg. Am. and Ambrosiast. *sicut et ambulatis*;—the Clementine Vulg. *sic et ambuletis*).—There is nothing for the supplemental *so* of E. V., in T., C., B., R.;—Syr., Germ.;—Fab., Eras., Pagn., Calv., Musc., Vat., Mont., Bez., Pisc., Newc., Thom., Boothr., Gösch., Turnb.

<sup>k</sup> Some (as R.;—most of the Latin verss.;—Mack., &c.) are satisfied with a simple comparative, *magis*, *more*. But the emphasis that here belongs to *μᾶλλον* by position is generally recognized; *e. g.* W., Kenr., (*the more*);—It. (*vie più*);—Wakef., Conyb. at v. 10, (*still more*), Sharpe (*as above*), Von der H. (*noch mehr*);—Rob. (*the more, the rather, much more*);—besides the many that agree with E. V. in phrase or sense.

<sup>l</sup> R. (*precepts*);—Guyse (*as R.*), Wakef. (*charges*), Thom. (*instructions*), Penn, Sharpe, Conyb., Murd.;—Green (*direction, precept*), Rob. (*command, charge, precept*).

<sup>m</sup> Lachm. inserts τὸ in brackets. Grammatically, it is not required. Comp. Rom. 9 : 8 and Gal. 3 : 7, in both of which places the English article also might properly be omitted.—Beug. ('Sic c. 5 : 18, sine articulo. Multae sunt voluntates. Act. 13 : 22.' 'As at ch. 5 : 18, without the article. The wills are many.'). Stolz, Mey., (*Gottes Wille*), Flatt (*Wille Gottes*;—and so Lünem., who adds: 'without article; the subjoined explanation not exhausting the will of God.')

<sup>n</sup> W., R.;—all foreign verss. (except It., Fr. M.;—Pagn., Bez.);—Sharpe, Conyb., Murd., Kenr.

<sup>o</sup> Ὁ ἁγιασμός ὑμῶν stands in apposition, not to θέλημα τ. Θε., the predicate, but to τὸῦτο, the subject; and this is better indicated by the punctuation proposed, which, or else a colon, is found in the Greek text of Wells, Koppe, Griesb.,

Mey., Bloomf., Troll.; and in R.;—Dt. (earlier edition), Italian verss., Fr. S.;—Calv., Vat., Mont., Pisc., Bens., Dodd., Wesl., Wakef., Newc., Boothr., All., Flatt, Gösch., Penn, Sharpe, De W., Murd., Von der H., Turnb.

<sup>p</sup> For the omission of *should*, see E. V., v. 6;—W., R.;—Guyse, Wesl., Wakef., Newc., Thom., Penn, Sharpe, Murd., Kenr., Turnb.

<sup>q</sup> Whether ἀπέχεσθαι ὑμᾶς . . . ἀδελφὸν αὐτοῦ (v. 6) specifies *two* virtues, chastity and honesty, as specimens and main ingredients of evangelical holiness, or only *one* (v. 6, N. b); and whether even, on the former view, the ἁγιασμός of this verse is, as many think, to be taken in a restricted sense, that is, with a special reference to chastity (so also Lünem., who yet generalizes the word at v. 7), or not; in any case a semicolon here is sufficient. So Dt., Fr. S.;—Schmidt, Wells, B. and L., Wesl., Wakef., Newc., Thom., Boothr., Mey., Flatt, Gösch., Sharpe, Murd., Von der H., Turnb. Nearly all others have but a comma; and so the Greek text of Beng., Burt., Hahn, Lachm., Tisch., Theile.

<sup>r</sup> See v. 3, N. p.

<sup>s</sup> It has been too readily supposed, that the classical distinction between κτάσθαι, *I acquire*, and κέκτημαι, *I possess*, in consequence of having acquired, is disregarded in the N. T. But what the Pharisee boasts of in Luke 18 : 12 is, that he gives tithes, not of all his *property*, but of all his *increase*; and the exhortation of Luke 21 : 19 (the other place misinterpreted by E. V.) is easily explained by such texts as Matt. 16 : 25; 24 : 13; Luke 9 : 24. The phrase proposed, while preserving the grammatical force of the Greek word, is equally suitable, however σκεῖος be understood (see N. u. It is, indeed, urged by Koppe and Schott, that, if σκεῖος = *body*, then κτᾶσθαι strictly rendered gives no intelligible sense. But certainly the conception of the body as something to be subdued by the Christian, and so, as it were, *appropriated, made his own*, is neither very strange in itself, nor foreign to Paul's style of thought; comp. Rom. 7 : 23, 24; 1 Cor. 9 : 27; &c. Only then, says Olsh., 'does the body become a true σκεῖος, a

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
his vessel in sanctification and honour;	ἐαυτοῦ σκεῦος κτᾶσθαι ἐν ἀγιασμοῦ καὶ τιμῇ,	own vessel in sanctification and honour,
5 Not in the lust of concupiscence, even as the Gentiles which know not God:	ὅ μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν·	5 Not in passion of lust, even as the Gentiles, who know not God;
6 That no man go beyond	ὅ τὸ μὴ ὑπερβαίνειν καὶ πλε-	6 That no one transgress

serviceable organ for the soul . . . Quite correct, therefore, is Chrysost.'s explanation of these words: ἀρα ἔμετς αὐτὸ [τὸ σκεῦος] κτῶμεθα, ὅταν μὲν καθαρὸν καὶ ἔσται ἐν ἀγιασμῷ, ὅταν δὲ ἀκαθάρτον, ἀμαρτία sc. κτῶται αὐτὸ: 'Then do we get possession of it [the vessel], when it remains pure and holy; but when impure, sin does—i. e. get possession of it.' De W., Lünem. and Koch, again, lay still greater stress, as against finding here any such idea of *gaining, mastering, the body*, on what they consider its irreconcilableness with the negative clause in v. 5. But if the writer really meant to say: 'Instead of serving divers lusts and pleasures [Tit. 3: 3. δουλείοι τῆς ἐπιθυμίας κτλ.], and thus making the body your tyrant [Rom. 16: 18; 2 Pet. 2: 19] and your God [Phil. 3: 19], let every one of you seek to get possession and control of it, in a holy and honourable use, not in a vile abuse,' it does not appear that such a construction would be in any respect more harsh or difficult, than what is often met with; c. g. Rom. 3: 8; 1 John 3: 12.)—Koppe ('Neque enim est κτῶσθαι simpliciter i. q. ἔχειν tenere, multo minus, quod Lutherus voluit, conservare, aut secundum alios, imperare, sed tantum acquirere, comparare sibi': 'κτῶσθαι is not just the same thing as ἔχειν to hold; much less, to preserve, as Luther would have it; or, according to others, to rule; but simply to acquire, procure for oneself.' And so Schott. In his second edition, indeed, Koppe refrains from urging this against σκεῦος = body, on the ground that incorrect and inelegant writers do use κτῶσθαι for ἔχειν or ὑπαρῶσθαι, Gerl., De W., Lünem., (erwerben, sich verschaffen), Conyb. ('Κτῶσθαι cannot mean to possess; it means, to gain possession of, to acquire for one's own use.' In the version: to get the mastery over.)—Wahl, Green (to get under control, to be winning the mastery over), Rob. (to acquire), Schirl. (as Gerl.).

† Fr. S.;—Mont., Zanch., Mart., Mack., Thom., Stolz, Penn, Gerl., Bloomf., Lünem., Von der H., Turnb.;—Rob.

‡ Whether σκεῦος here designates the human body (so most commentators, from Chrysost. down), or a wife (Wesl., Stolz, Clarke, Gerl., Lünem., Huth. [Einleit. 1 Pet.]-Wahl [s. σκεῦος; for s. κτῶσαι he gives the other view], Rob.;—besides the following named by Lünem.: 'Theodor. Mopsuest. . . τινὲς bei Theodoret . . . Augustin . . . Thom. Aquin., Zwingli, Estius, Balduin, Heinsius, Seb. Schmid, Wetst., Schoettg., Michael, Koppe, Schott, De Wette, Koch.' Of these, however, Est. allows the other interpretation, and Mich. holds to it in his version.), such a question no translation has a right to determine (as Bens., Wakef., Mack., Newc., Boothr., body;

Mart., corpo; Mich., Van Ess, Flatt, Von der H., Leib; Stolz, Ehebett; Mey., Körper; Conyb., bodily desires; Turnb., person). Be it even perfectly certain what the metaphor means, the metaphor should none the less be preserved (just as in Rom. 9: 22, 23).

† In the other two places in which πάθος occurs in the N. T. (Rom. 1: 26; Col. 3: 5), E. V. renders it *affections, inordinate affection*; and ἐπιθυμία, found 38 times, is in E. V. always *lust*, except thrice *desire*, and thrice *concupiscence*.—Of those who retain the Greek construction with two nouns, the following do not use the article before πάθει: W.;—It., Fr. M.;—S.;—Penn, Lünem., Von der H., Koch; all of whom also translate π. by *passion* or its cognate equivalent (and so R.;—Vulg.;—Ambrosiast., Mont., Cocc., Zanch., Schmidt, Beng. [Erasm., Calv., Musc., Vat., Aret., having affectu], Engl. Ann., Hamm., Mart. [in the plural], Mack., Newc., Sharpe, Kenr.) or *Leidenschaft* (and so Baumg.). Ἐπιθυμία here is *lust*, *Lust*, in W., R.;—Hamm., Bens., Baumg., Mack., Penn, Sharpe, Murd., Kenr. The first noun is turned into an adjective by Wesl., Turnb., (*passionate desire* [lust]), All., De W., (*leidenschaftlicher Lust* [Begierde]), while the second is so treated (as in Rom. 1: 26, by E. V.) by Boothr., Wakef., Conyb., (*lustful passions*), Mey. (*wollüstiger Leidenschaft*).

\* See ch. 2: 14, N. e, &c.  
 \* See ch. 1: 10, N. x, &c.  
 † Bens., Gnyse, Wesl., (with the μί, none), Boothr., Penn, Sharpe.

‡ The verb ὑπερβαίνειν (in N. T. ἀπαξ λεγόμενον) is sometimes found with a personal object in the accusative, in the sense of *transcending, surpassing, excelling*; never, it is believed, as = *to circumvent, overreach, deceive*, &c. (E. V.;—Fab. [supplanted], Castal., Bens., Dodd, Wesl., Krause, Wakef., Coke, Thom., Stolz, Boothr., Van Ess, Scott, All., Gösch., Sharpe, Bloomf., Baru., Kenr.;—Schöttg.), or *to tread upon, oppress, wrong, aggrieve*, &c. (C., G., B.;—Dt., It., French vers.;—Erasm., Pagn., Calv., Musc., Vat., Mont., Aret., Bez., Zanch., Pisc., Baumg., Moldenh., Koppe, Peile [invading], Von der H., Turnb.;—Pas., Leigh, Green). Accordingly, it is here taken as standing absolutely, or with some such object understood as τὸ δίκαιον, *justos limites, bounds of matrimony*, &c., by W. (*go over*), T. (*go too far*), R. (*overgo*);—Syr. (= Greenf. ܡܘܕܝܢܐ = Murd. *transgress*). Tremell. has *irritare*, probably because the Hithpael of ܡܘܕܝܢܐ in Prov. 20: 2, for which the later Greek verss. use ὑπερβαίνω, is rendered by the Sept. πα-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and defraud his brother in <i>any</i> matter: because that the Lord is the avenger of all such, as we	ονεκτείν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ	and defraud <sup>a</sup> in <sup>b</sup> the matter his brother: because <sup>c</sup> the Lord is <sup>d</sup> avenger <sup>e</sup> for all <sup>f</sup> these <sup>g</sup> things,

ροξύρω.), Vulg., Germ.;—Ambrosiast., Chrysost., Damasc., Oecum., Grot. (*violare pacta*), Schmidt, Whitb., Wells, Guyse, Ros., Mack., Flatt, Schott, Penn, Gerl., Olsh., De W., Conyb., Lünem., Koch;—Schleus., Bretsch., Wahl, Rob., Schirl.

<sup>a</sup> The Greek order is retained by the Latin verss. generally, Baumg., De W.

<sup>b</sup> 1. That τῷ is not indefinite, and that it cannot, according to N. T. usage, stand for τῷ, (such being the interpretation of G.;—Fr. M.;—Fab., Grot., Cler., Turret., Rittershusius and Leyser [cited by Wolf.], Moldenh., Koppe, Scott, Flatt, Greenf., Sharpe, Barn.;—Schöttg., Schleus.), is generally admitted, and is, indeed, indicated by the E. V. Italics and *marg.* 2. Very many, on the contrary, render it even too strongly, by a demonstrative pronoun (Syr. = Murd. *this*, not, as Tremell., *aliquo*; It. *marg.*;—Schmidt, Whitb., B. and L., Bens., M. Henry, Lardner [vi. 358], Guyse, Wesl., Gill, Baumg., Ros., Wakef., Mack., Newc., Coke, Thom., Stolz, Mey., Boothr., Burt., Schott, Penn, Troll., Conyb. Comp. E. V., 2 Cor. 7: 11.), thus expressly restricting the reference to the sin of impurity. 3. And the same reference is held by as many more, who would give τῷ at least its own force as a definite article (Vulg. *negotio* [as explained by Jerome, at Eph. 4: 17–19; and Kenr.] ;—the Greek Fathers, Erasm., Vat., Clar., Zeg., Est., Corn. a Lap., Heinsius, De Dieu, Wells, Bens., Wetstein, Kypke, Beng., Mart., Mich., Clarke, Pelt, Gerl., Olsh., Bloomf., Peile, Turnb.;—Midd., Scholef.). 4. Others, again (W. *chaffering*; T., C., *bargaining*; R. *business*;—Germ., Van Ess, Von der H., *im Handel*; Dt. ‘*in zijne handelinge*’; It. ‘*negli affari di questa vita*’; Fr. S. *dans les affaires*;—Calv., Musc., Castal., Aret., Bez., Zanch., Pisc., Cocc., Wolf, Krause, Kistemaker, *in Geschäften*; De W., Lünem., *in dem Geschäfte*; besides the following names cited by Lünem.: Nic. Lyr., Zwingli, Bullinger, Hunnius, Luc. Osiander, Balduin, Vorst., Gomar, Calov, Koch), either understand τὸ πρᾶγμα as used generically for τὰ πρᾶγματα, ἡ πραγματεία, *acting* or *affairs in general*, especially *matters of trade and commerce*, or explain it as pointing especially to *the transaction* of that kind on hand at any particular time. To the view common to 2. and 3. it is objected, (1) that the natural sense of the words does not sustain it (Musc., Cler., Moldenh., Koppe, Krause, Flatt, De W., Lünem., Koch). But while there is nothing in this as against ἐπερβαίνειν and ἐν τῷ πράγματι, so neither is πλεονεκτείν limited to cases of pecuniary gain (see the lexicons, and 2 Cor. 2: 11);—(2) that περὶ πάντων τούτων implies the previous mention of more than one offence (Moldenh., Koppe, De W., Lünem., Koch). But it is even more satisfactory to regard that phrase, as well as ἐν τῷ πράγματι here, as a euphemistic generalization for *all sorts of uncleanness*, than to con-

fine it to *two* specified sins, *lust* and *avaricious fraud*;—and (3), that the presence of the article before μὴ ἐπερβαίνειν καὶ πλεονεκτείν, while it is not found before ἀπέχουσαι or εἰδέναι, proves that this clause does not, like those, stand in dependent epexegetical apposition to ὁ ἁγιασμός ἐμῶν, but sets forth another and a different explanation, parallel to ὁ ἁγιασμός ἐμῶν, of τοῦτο γὰρ ἴσθι θέλημα τοῦ Θεοῦ (Musc., Lünem.). This, however, is to make the whole sentence somewhat too artificial in its structure, besides that in that case we might rather have expected καὶ τὸ μὴ ἐπερβ. καὶ πλεον. That the article alone is introduced, may be accounted for by the want here of any expressed subject of the infinitives, such as exists (ἐμᾶς, ἕκαστον ἐμῶν) in the clauses immediately preceding. With regard to 4., Green remarks: ‘If πρᾶγμα be considered as here used to signify “worldly business in general,” it would rightly have the article on this account, from the necessary familiarity of the idea: still proof is required that the noun is ever used in this sense in the singular. . . . It is well known that πρᾶγμα was used as a decorous expression for licentious practices; and this signification seems the only resource, if the former one be untenable: it is also best suited to the context, especially v. 7.’ On the whole, I recommend the following as a marginal note: ‘Many understand, *in business*.’

<sup>c</sup> T., R.;—Wesl., Wakef., Mack., Newc., Penn, Murd., Kenr., Peile, Turnb. Other English verss. (except C., B.;—Wells) render διότι by *for*. Comp. 1 John 2: 11, N. v.—Lachm. and Tisch. cancel the ὁ.

<sup>d</sup> The indefinite article is employed by T., G.;—Dt.;—Baumg., Moldenh., Mack., Newc., Lünem., Peile, Von der H., Turnb. Comp. E. V., Rom. 13: 4.

<sup>e</sup> E. V., ch. 1: 2; Luke 3: 19; and often;—Syr. (= Greenf. 22), Vulg. (*de*), Germ. (*über*), Dt. (*over*);—Ambrosiast., Fab., Erasm., Musc., Vat., Mont., Zanch., (*as Vulg.*), Cocc. (*circa*), Bens., Gill (‘*or with respect to, or for*’), Baumg., Moldenh., (*as Germ.*), Mack., De W. (*wegen*);—and so Von der H., Koch), Bloomf., Turnb., (*in respect to*), Scholef.

<sup>f</sup> A demonstrative is employed by W., R.;—Bens., Wesl., Wakef., Scholef., Murd., Kenr., Turnb.;—and almost all foreign verss. See 2 Pet. 3: 14, N. v.

<sup>g</sup> E. V. follows B. in cancelling the word *things* of all the other old English verss., as if the Translators supposed τούτων to be masculine, for the transgressors (Wells, Barn., Sharpe *punisher of all such*, Conyb. *all such the Lord will punish*), or those whom they injured. But that it is neuter, and points to the sins spoken of, is the view of nearly all commentators, and is clearly indicated by the great majority of verss.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
also have forewarned you and testified.	προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.	as we also foretold you and fully testified.
7 For God hath not called us unto uncleanness, but unto holiness.	7 οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἁγιασμῷ.	7 For God did not call us for uncleanness, but unto sanctification.
8 He therefore that despiseth, despiseth not man, but God who hath also given unto us his Holy Spirit.	8 τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ Ἅγιον εἰς ἡμᾶς.	8 Therefore he that rejecteth, rejecteth not man, but God, who also gave his Holy Spirit unto us.

<sup>b</sup> For the omission of *have*, see W., T., C., G.;—Mart., Wakef., Mack., Thom., Sharpe, Turnb.;—and v. 1, N. g., &c. Here also the reference of the tense is to 'the Apostle's personal presence among the Thessalonians' (Lünem.); but the *προῶ*, which Rob. and many others understand in the same way (have said *before*, *already* declared, *formerly* told you, &c.), is better explained of the time preceding the execution of the Divine vengeance (Lünem.). Comp. Gal. 5 : 21.—For the verbal part of *προεῖπειν*, E. V. has elsewhere *to speak, to tell*;—and here W., *to say* (and so Murd.); T., C., G., R. (*foretold*), *to tell* (and so Bens., Dodd., Wesl., Mack., Newc., Thom., Boothr., Kenr., Turnb.). Nor has any foreign version what answers to *warn*. E. V. follows B.—For *προεῖπαμεν*, Beng., Griesb., Knapp, Mey., Scholz, Schott, read *προεῖπομεν*.

<sup>i</sup> Calv.: 'Notandum vero quod dicit, *Obtestati sumus*. [The Vulg. has *testificati sumus*.] Tanta enim est hominum tarditas, ut nisi acriter percussi nullo divini iudicii sensu tangantur': 'Observe what he says: *we adjured*. For such is the sluggishness of men, that, without vehement blows, they are touched with no sense of the Divine judgment.' The intensive *διὰ* is here recognized by (among others) Bez. (*asseveranter*), Bens. (*solemnly*), Baumg. (*oft*), Ros. (*graviter*), Mack. and Peile (*as above*), Stolz (*ernstlich*), Bloomf., Turnb. (*distinctly*), Koch (*feierlichst*);—Wahl, Rob.

<sup>j</sup> For the tense, see v. 6, N. h., &c. The above form of the tense is employed by Murd., Green, Turnb.

<sup>k</sup> 'Such was not the *law—condition—aim*—of our Divine calling; somewhat as we might speak of a man being engaged *on* (*ἐπί*) wages; comp. Rom. 8 : 20; I Cor. 9 : 10. And closely allied to this is the classical use of *ἐπί* with the dative of the *purpose* or *object*; comp. Gal. 5 : 13; Eph. 2 : 10.—Erasm., Muse., Vat., (*causa*), Cocc. (*propter*), Mack., Thom., Schott ('*hac lege s. conditione*; vel *propterea*'). Lünem. (*auf die Bedingung oder für den Zweck*), Peile, Eadie (*in order to*), Von der H. (*auf*), Turnb.;—Green (*with a view to*). See Win. pp. 469–70, and Steig. on I Pet. 1 : 2.

<sup>l</sup> Here *ἐν*, according to a quite common breviloquence in the use of this preposition (see Win. pp. 490–1), seems to include *entrance into*, along with *continuance in*. Not a few, however, restrict themselves to the proper characteristic force of the particle, because (in some cases, at least) they regard

*ἐν ἁγ.* as describing, not the *result*, but the *manner* or *nature*, of the call. Thus: Engl. Ann. ('Gr. *in*'), Beng. ('*in sanctification*'), *ἐπί*, *super*, magis exprimit finem, *ἐν*, *in*, indolem rei', Baumg., Steig. (on I Pet. 1 : 2), Harless, Lünem., Von der H., (*in*), Conyb. ('His calling is a holy calling'), Turnb.;—Green (*under a system of sanctity*). Comp. 2 Thess. 2 : 13, N. z; I Pet. 1 : 2 *ἐν ἁγιασμῷ πνεύματος*, where Brown and others take *ἐν* as instrumental, *by*; and I Cor. 7 : 15, which Green translates, *under a dispensation of peace*, and where Mey. finds (as here and at Eph. 4 : 4) a description of the 'ethical form' of the call. I recommend the words, 'Or, *in*,' for a marginal note.

<sup>m</sup> It may be questioned whether *ἁγιασμός* (a word not found in classical Greek, but occurring 10 times in the N. T., for which E. V. has 5 times *sanctification*, and 5 times *holiness*) is in any instance quite synonymous with *ἁγιότης* or *ἁγιωσύνη*. It rather, I think, denotes the *process*, or the *separation* and *conservation* from which the process starts.—R.;—Vulg. and most other Latin verss., nearly all German verss. (*Heiligung*), Dt. (*heiligmaking*), It., Fr. M.—S.;—Newc., Thom., Boothr., Murd., Kenr., Peile, Turnb.

<sup>n</sup> E. V., Heb. 12 : 1 (the only other instance);—W., R.;—foreign verss. (except most of the German);—Wakef., Mack., Bloomf., Conyb., Kenr.

<sup>o</sup> See Jude 8, N. j. E. V. *margin*.;—Dt., Fr. M.—S.;—Erasm. and subsequent Latin verss. (*rejecit* or *repudiat*, instead of the Vulg. *spernit*;—except Bez., who in different editions has *rejecit*, *aspernatur*, *dedignatur*; and Gösch. *aspernans*), B. and L. ('*violé ces préceptes*'), Berlenburger Bibel, Stolz, Kistemaker, Van Ess, Flatt, De W., Lünem., Von der H., (*verwirft*);—for Luther's *verachtet*), Wakef., Thom., Murd. and Turnb. (*use to spurn*). Very many, like B. and L., supply an object to *ἀθετῶν*; but it is quite as well taken absolutely.

<sup>p</sup> Lachm. cancels *καί*.

<sup>q</sup> For the time of *δόντα*, see I John 3 : 24, N. l. To give the idea of a continuous communication, some copies read *διδόντα*, which Lachm. alone adopts.

<sup>r</sup> Whether the pronoun (*ἡμᾶς*) stands for Apostles, or Christians in general, it may be considered emphatic by position. This position it retains in W., T., C., R.;—most Latin ver :

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.	9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·	9 But 'concerning brotherly love ye have no need that one write unto you: for ye yourselves are taught of God to love one another;*
10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;	10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, περισσεύειν μᾶλλον,	10 †For ye also do it toward all the brethren †that are in †the whole of Macedonia: but we exhort you, brethren, †to †abound †yet more,
11 And that ye study to be	11 καὶ φιλοτιμῆσθαι ἡσυχά-	11 And †tò †study to be quiet,

It., Fr. M.;—Wakef., Mack., Penn., Sharpe, Murd., Kenr., Peile. The emphasis is even more marked with the reading *ὑμᾶς* (for *ἡμᾶς*), which Griesb. regards as nearly or quite equal, if not preferable, and which is adopted by all other recent editors, except Bloomf., on the authority of B.D.E.F.G.I. very many cursive MSS. the Syr. Ar. and old Itala verss. &c. I recommend the insertion of the following marginal note: 'Or, as very many read, *you*.'

\* See ch. 1 : 9, N. o, &c.

† For *ἔχετε*, Bez., Beng. in the *Gnomon*, and Lachm. read *ἔχομεν*, as does also the Vulg., &c.

‡ See ch. 1 : 8, N. m, &c.

‡ Castal. (*scribatur*;—impersonal, as in ch. 5 : 1), B. and L., Fr. S., (*on*), Van Ess, Mey., (= have need of *no writing*), Peile ('of any one's *writing*'), Von der H. (*man*), Koch (*irgend Einer*).

‡ *Εἰς τὸ ἀγαπᾶν* = *into the* (that great lesson of the Gospel) *loving* &c.

‡ No recent editor, except Matth., closes this verse with a period; and the same thing is true of Dt., Fr. S.;—Castal., Newc., Thom., Stolz, All., Mey., Gösch., Penn., Sharpe, Conyb., Peile, Von der H. Several of these have only a comma. See v. 10, N. y.

‡ *Οὐ καὶ γὰρ* (which E. V. frequently mismanages; *c. g.* Matt. 8 : 9; 26 : 73; Luke 22 : 59; John 4 : 23; Acts 19 : 40; Rom. 16 : 2; 2 Cor. 2 : 10; &c.) Hartung remarks, I. 138: 'In no single instance is *καὶ* superfluous, and everywhere the meaning is one and the same, *for also*' [*denn auch*]. The *γὰρ*, De W. thinks, indicates another reason why the Thessalonians need not be written to on this subject. It rather confirms the statement that they had already been divinely instructed in regard to it. Muse.: 'Ubi vides efficaciam operis, agnosce vitam traditam a Deo': 'Wherever you see a vigorous activity, there recognize the God-given life.' And so Conyb., Lünem., Peile, &c.—E. V., Luke 6 : 32-4; &c.;—Vulg. (*etenim*). Dt. (*want . . . ook*), It. (*perciòchè . . . ancora*);—Ambrosiast., Erasm., Pagn., Munc., Vat., Bez., Coec., (*nam et*), Fab., Calv., Mont., Zanch., (*as Vulg.*), Castal. (*quippe quum*), Schmidt

(*nam etiam*), Bens., Mart. (*imperocchè . . . pur*), Mich. (*denn*), All. (*denn . . . ja*), Flatt, De W., Lünem., Von der H., (*denn . . . auch*), Kenr. (*for even*), Peile (*seeing that*);—Bretsch. (*etenim, nam etiam*), Wahl ('*vel etenim, vel namque etiam, nam et, denn auch*'), Rob. (*for also, for . . . too, for even*). See 2 Thess. 3 : 10, N. q.

‡ Wesl., Newc., Boothr. (*who*), Penn. See 2 Pet. 2 : 11, N. f.—This second *τοῖς* is cancelled by Lachm.

‡ Latin verss. (*universa* or *tota*), German verss. (*ganz*), Dt. (*geheel*);—Conyb. Comp. Rev. 3 : 10, N. d.

‡ See ch. 3 : 2, N. g. Bens., Dodd., Wesl., Wakef., Mack., Conyb., Turnb.; and to the same effect the German verss. (except All.;—the Vulg. being *rogamus*), Dt., Italian and French verss. (except Fr. M.);—Ambrosiast., Calv., Castal., Bez., Coec. (as allowable), Schmidt.

‡ E. V., Acts 14 : 22;—French verss.;—Bens., Baumg., Mart., Mich. and later German verss. (except All.), Wakef. and the later English (except Newc., Boothr.). Comp. Jude 3, N. p.

‡ E. V., v. 1; &c.;—W., R.;—Wells, Bens., Dodd., Wakef. and later English verss. (except Murd. and Turnb.). Excepting the German, almost all foreign verss. employ the same phrase as in v. 1, and generally *abundare* or a derivative. Here E. V. follows T., C., B.; who, however, have *increase* at v. 1 also.

‡ Comp. v. 1, N. k.

‡ See v. 10, N. e.

‡ Beng.'s remark: '*φιλοτιμῆσθαι ἡσυχάζειν*. Oxymoron. *φιλοτιμία* politica erubescit *ἡσυχάζειν*': 'An oxymoron. Political *φιλοτιμία* blushes to be quiet,' rests on the primary meaning of *φιλοτ.*, *to make a point of honour, to be ambitious*. Nor does there appear to be sufficient reason for saying with Alford, after De W., at Rom. 15 : 20 (the only other place where it occurs in the N. T. being 2 Cor. 5 : 9), that 'the word in the Apostle's usage seems to lose' this sense (so Koch); any *more*, at least, than it frequently does in classical usage. This sense is expressed here by Fab. (*pro honore ducatis*), Bens., Wakef., Scott, Sharpe, (*be ambitious*), Dodd (*make it your ambition*), Mich., Krause, (*each eine Ehre daraus machet*), Thom. (*make it your ambition*), Stolz, Mey.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
quiet, and to do your own business, and to work with your own hands, as we commanded you;	ζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγέλαμεν	and to do your own business, and to work with your own hands, as we commanded you;
12 That ye may walk honestly toward them that are without, and <i>that</i> ye may have lack of nothing.	12 ἵνα περιπατῆτε εὐσχημόως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρεῖαν ἔχητε.	12 That ye may walk becomingly toward those * without, and † may have †nothing.
13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.	13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπήσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.	13 But †I would not †that ye should be ignorant, brethren, concerning †those †who †are asleep, that ye †may not sorrow, †even as †the others †who have no hope.
14 For if we believe that Jesus died and rose again, even so	14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω	14 For if we believe that Jesus died and †arose, †so †also,

Lünem., Von der H., (*eure Ehre [darin] zu setzen [suchen]*), Greenf. (אֲרֻבָּה אֲרֻבָּה אֲרֻבָּה), Gösch. (*ambitiose quaeratis*), Conyb. (*let this be your amb.*);—Leigh, Bretsch., Wahl;—and is acknowledged in the Dt. Ann., and in the commentaries of Erasim., Cocc., Turret., M. Henry, Guyse, West., Gill, Baumg., Koppe, Ros., Flatt, Pelt, Bloomf., Barn.

<sup>b</sup> The word *ιδίας* is bracketed by Knapp, Hahn, and cancelled by Mey., Lachm., Tisch.

<sup>c</sup> The use of *honest* as = *honourable, comely* (see E. V., Rom. 12 : 17; 2 Cor. 13 : 7; Phil. 4 : 8; &c.) is now obsolete.—E. V., 1 Cor. 14 : 40 (*decently*);—and so here Whitb., Wells, Dodd., West., Gill, Mack.), Bens. (*with credit and reputation*), M. Henry (*creditably*), Wakef. (*with credit*), Newc., Boothr. (*in a becoming manner*), Penn, Sharpe, Bloomf. (*respectably or creditably*), Murd., Kenr., Turnb. (*reputably*). One or other of these (or similar, as *decorously, with propriety, &c.*) phrases is employed also by Green, Rob., and all other modern expositors.

<sup>d</sup> Dodd., Wakef., Newc., Boothr., Penn, Sharpe, Bloomf., Conyb., Murd., Kenr., Turnb.

<sup>e</sup> Of the verss., which translate *τοὺς* by a demonstrative pronoun, and *ἔξω* by an adverb, the following supply nothing between:—It., French verss.;—Sharpe, Murd.

<sup>f</sup> For the omission of *that ye*, see R.;—Wells, Bens., West., Wakef., Mack., Penn, Sharpe;—and nearly all foreign verss.

<sup>g</sup> The word *χορεία* occurs 49 times in the N. T., and is nowhere else *lack* in E. V., which here follows B.—Dodd., Mack., Newc., Boothr., Penn, Sharpe, Turnb. No version since West. has *lack*.

<sup>h</sup> Marginal note: 'Or, *no one*.' This sense, which E. V. also gives in the margin (*of no man*), is adopted by Syr., Germ. (which supplies *τῶν ἔξω: ihrer keines bedürft*), Fr. S. (with the other in the marg.;—and so B. and L.);—Camerar., Bens., Wolf. and Pelt (explain as Luther), Stolz, Van Ess, Mey.,

Gossner, Flatt, Greenf., Gösch., Schott, Olsh., De W., Bloomf., Koeh. Others, as Erasim., Bez., Dt. and Engl. Ann., Turret., Gill, Baumg. and Moldenh. (with a preference for the masculine), Koppe, Ros., Coke, allow either interpretation. The Vulg. combines the two: *nullius aliquid desideretis*.

<sup>i</sup> For *θέλω*, Mill, Wells, and all the recent editors (except Beng. and Bloomf.), prefer *θέλομεν* (A.D.E.F.G.I. very many cursive MSS. ancient verss. [except the Syr.] and Fathers). I recommend that this reading be adopted: *we would*.

<sup>j</sup> E. V., Rom. 11 : 25; 1 Cor. 10 : 1; &c.;—W. (*that ye unknow*), C.;—Bens., Penn, Turnb. Many others merely omit the words *to be* of E. V.

<sup>k</sup> See v. 12, N. j and Rev. 2 : 2, N. h, &c.

<sup>l</sup> See v. 10, N. z, &c.—For *κοιμ.*, Lachm. and Tisch. read (after A.B. Vulg. Origen, Cyprian, &c.) *κοιμωμένων* = *are* from time to time *falling asleep*; but *κοιμημένων* = *have fallen asleep and continue in that state*.

<sup>m</sup> 'In order to the correction of a heathenish sorrow for the death of Christians, it is only necessary to know the truth about them.'—Bens., Guyse, Dodd., Mack., Thom., Penn, Conyb., Turnb.

<sup>n</sup> See ch. 2 : 14, N. e, &c.

<sup>o</sup> 'That other class, to which all belong, who have no hope in Christ.'—Hamm., Wells, (*the rest*);—and so Dodd., Wakef., Turnb., at ch. 5 : 6), Bens. ('the other Gentiles'), Mack., Penn, Sharpe, Kenr.;—and almost all foreign verss.

<sup>p</sup> Only in 15 instances, out of 111, does E. V. render *ἀνίστημι*, 'to raise up again,' 'to rise again.'—E. V., Matt. 9 : 9; and often. Comp. v. 16; Rom. 14 : 9; &c.;—Syr. (= Greenf. ܩܦܐ), German verss. (*aufgerstanden*;—except Stolz, *wieder auf*; and Mey., *erstanden*), Dt. (*opgestaan*);—Turnb. (*arose to life*). See Green, Rob.; also v. 16, N. q.

<sup>q</sup> See ch. 2 : 4, N. t.

<sup>r</sup> The *καὶ* belongs, not especially to *τοὺς κοιμ.* but to the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
them also which sleep in Jesus will God bring with him.	καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτοῖς.	those who fell asleep, will God through Jesus bring with him.
15 For this we say unto you by the word of the Lord, that	15 τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες	15 For this we say unto you by the word of the Lord, that

whole clause, ὁ Θεὸς κτλ. It is, accordingly, translated in immediate connection with *οὕτω*, or else with the subject and predicate of the clause, by R.;—Bens., Dodd., Maek., Thom., Boothr., Penn, Kenr., Murd.;—and most foreign verss.

<sup>γ</sup> See v. 13, N. q, &c.

<sup>δ</sup> See v. 10, N. z, &c.

<sup>α</sup> The aorist here and at v. 15 implies a backward look from the time of the resurrection, when of each one of the departed it may be said, as of Stephen (Acts 7 : 60) : *ἐκοιμήθη*.—E. V., Acts 7 : 60; 13 : 36 (*fell on sleep*); 2 Pet. 3 : 4;—Bloomf. Latin verss. (except Mont.) use a perfect tense of *dormire* or *obdormire*.

<sup>β</sup> 'The quickening of the dead being one of those great works of God (ch. 1 : 10; Deut. 32 : 39; 1 Sam. 2 : 6; Acts 26 : 8; Rom. 8 : 11; &c.), which the Father showeth the Son.' Comp. John 5 : 20, 21, 28; 6 : 39; &c.—especially 2 Cor. 4 : 14. 1. According to E. V. and others, *τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ* = *οἱ νεκροὶ ἐν Χριστῷ*, v. 16; or *οἱ κοιμηθέντες ἐν Χριστῷ*, 1 Cor. 15 : 18; or *οἱ ἐν Κυρίῳ ἀποθνήσκοντες*, Rev. 14 : 13. But this explanation is scarcely justified by Grot.'s reference to Rom. 4 : 11, and Knapp's (*ad loc. cit.* ch. 2 : 3, N. k) to 2 Cor. 3 : 11. In the latter place the *διὰ* is not strictly synonymous with the *ἐν*; and in both places it is construed, as often elsewhere, with the *circumstances in, through, and out of which*, a thing is done. 2. Others, retaining this connection of *διὰ τ. Ἰ.* with *κοιμηθέντας*, translate *διὰ* according to its common force, when followed by a genitive. Thus: W., T., C., B., (*by*);—Vulg. (*per*. In *Am.*, however, which has no comma after *Jesum*, the connection is doubtful;—and so with R.'s *by*, and Von der H.'s *durch.*), Germ. (*durch*), Fr. S. *marg.* (*par le moyen de*);—Tertull., Ambrosiast., Erasm., Calv., Castal., Musc., Vat., Mont., Cocc., Schmidt, Gösch., (*as Vulg.*; but with various explanations, *e. g.* Ambrosiast. : 'per Jesum, id est, sub spe fidei hujus' : 'by Jesus; that is, in the hope of this faith.' Calv. : 'Dormire per Christum est retinere in morte conjunctionem quam habemus cum Christo: nam qui fide in Christum inserti sunt, mortem cum eo communem habent, ut sint vitæ socii' : 'To sleep by Christ is to retain in death the union which we have with Christ: for they who by faith are engrafted into Christ have their death in common with Him, that they may be partners in His life.' Musc. : 'Fideles per Christum moriuntur, dum propter illum ab impiis hujus sæculi tyrannis occiduntur' : 'The faithful die through Christ, when on His account they are slain by the impious tyrants of this world.' [The same view is given by Aret. *propter*; Hamm. *through*,

which he paraphrases by 'for the testimony, or by occasion of the faith of Christ;' Tillotson *for Jesus' sake*. Lünem. cites also Salmeron and Jos. Mede, but justly objects, that such a special reference to martyrs is unsuitable to the Apostle's immediate object, and is not sustained by anything in these two Epistles.] Cocc. combines Calv. and Musc. : 'Per Jesum, h. e. qui in communione Jesu mortui sunt, et quibus causa moriendi fuit gratia Christi et ipsius communio' : 'Through Jesus; that is, those who have died in the fellowship of Jesus, and the cause of whose death was the grace of Christ and communion with Him.', Baumg. (*as Germ.*); but hesitates between the sense of Calv. and that of Musc.), Scott, Barn., Kenr., (*as Hamm.*; but with various explanations. Thus, Scott: 'Death was become only a sleep through Jesus'—an unsatisfactory suggestion of Mich., but adopted also by Barn. : 'In Jesus—or through [*διὰ*] him; that is, his death and resurrection are the cause of their quiet and calm repose.' Kenr.'s note is : 'in faith and grace.'). 3. The connection of *διὰ τ. Ἰ.* with *ἄξει* (*constructio prægnaans* = 'God will raise from the dead by Jesus, and then bring &c.?) is allowed by Oecum., Musc., Turret., Dodd., &c., and adopted by Dt. *marg.* (*door*), Fr. S. (*par le moyen de*);—Fab., Storr, Ros., Pelt, Schott, (*per*), B. and L. (*par*), Bens., Guyse ('through the power of the death, and the virtue of the resurrection of Jesus'), Moldenh., Flatt, Gerl., Olsh., De W., Lünem., Koch, (*durch*), Wakef., Newc., Conyb., (*as above*), Thom. (*by the agency of*), Bloomf., Murd., and Turnb. (*by*);—Wahl, Rob. E. V. and G. follow Bez. and Pagn.

<sup>ε</sup> Beng. : 'ἄξει, ducet; suave verbum, dicitur de viventibus' : 'will lead—a sweet word; spoken of the living.' Not : *from the grave* (Mich., Koppe, Krause, Schleus., Mey., Turnb.; who then make *σὺν αὐτοῖς* = *ὡς αὐτῶν*), nor : *into heaven, to God*, &c. (most others); but : 'in the train of his magnificent retinue, at his final appearance' (Dodd.). Comp. ch. 3 : 13, N. 1; Jude 14; Rev. 19 : 14; Zech. 14 : 5.

<sup>δ</sup> Or, *in a. or the. word.* *Ἐν λόγῳ Κυρίου* = Greenf. *בְּדְבַר יְהוָה*. Comp. 1 Kings 20 : 35, *בְּדְבַר יְהוָה* = E. V. *in the word of the Lord*. And so the *ἐν* is here given by W., T., C., G., B., R., (*in the w.*);—Vulg., Dt. *marg.* (*in't word*), Fr. S. *marg.* (*en parole*);—Tertull., Ambrosiast., Fab., Erasm., Calv., Musc., Vat., Mont., Aret., Zanch., Engl. Ann., Cocc., Berleburger Bibel, Beng., Win. and De W. (*in einem Worte*. The indefinite article is used also by Wakef., Thom., Stolz, Flatt, Lünem., Koch), Lünem. ('*in. oder vermöge*'), Von der H. (*im W.*), Koch, Symonds, Bloomf., Kenr., Turnb., have on *the*. Some of these, and others, understand the writer as announcing a special revelation made immediately to himself.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
we which are alive <i>and</i> remain unto the coming of the Lord	οἱ περιλειπόμενοι εἰς τὴν παρου-	we <sup>e</sup> who are <sup>e</sup> living, <sup>e</sup> who <sup>e</sup> are left over unto the coming of the

<sup>e</sup> *Οἱ ζῶντες*, in distinction from *οἱ κοιμώμενοι*—all Christ's people, down to the time of their Lord's appearing, being divided into these two classes; of which the members of the former are continually passing over by death into the latter. And that the Apostle had no thought of teaching, that this process was arrested when he wrote these words, so that he himself and those whom he addressed were secure, all or any of them, against dissolution, may perhaps be inferred even from the expegetical *οἱ περιλειπόμενοι* *πλ.*; the present participle implying that this remnant was not then defined, but in the course of formation, however the individuals composing it might change. Nor does the *ἡμεῖς* present a valid objection to this view. Paul's wont is, to identify himself in interest and destiny with all believers (1 Cor. 15 : 51), sometimes, as here, with the living, sometimes (1 Cor. 15 : 50–52; 2 Cor. 4 : 10–14) with the departed. Indeed, however earnestly the Apostles cherished in their own hearts the Saviour's promise of His *speedy* return, and longed for its fulfilment (2 Cor. 5 : 2; &c.);—with whatever tenderness and emphasis they kept repeating that promise in the ear of the Church (see their Epistles, *passim*);—nay, little as they appear to have known respecting the length of the intervening period (see 1 John 2 : 18, N. b), and vigilant as for that reason they were, and would have the Church to be, in preparation for 'that day' (see 2 Cor. 5 : 9; &c.);—there is still no warrant, so far as I know, for the assertion (Koch and Lünem., here; Mey., Olsh. Win., on 1 Cor. 15 : 51, 52), that any one of these stewards of the Divine mysteries *positively expected* that he 'should not die' (John 21 : 23), or ever intimated that he did. The utmost that can be said is what Olsh. more cautiously remarks on the phrase now before us: 'Decidedly to be rejected is the method of the older expositors, who supposed that the Apostle speaks in the plural merely by *ἀραζοιῶσις* [*communicative*], without actually meaning to say that they themselves, he and his readers, *might* be still alive at the occurrence of that catastrophe. Certainly, this passage does not stand alone; on the contrary, all the writers of the N. T. regard Christ's coming as near (1 Cor. 15 : 51, 52; 1 Pet. 4 : 7; 1 John 2 : 18; James 5 : 8); the whole doctrine, in fact, would not even have the least practical significance, if the longing for Christ's return were not every moment active, because viewing the event also as continually possible. Not until toward the end of his life (Phil. 1 : 23), did the Apostle conceive of Christ's coming as more remote.' Comp. Calv. *in loc.*: 'Eo vult Thessalonicenses in expectationem erigere, adeoque pios omnes tenere suspensos, ne sibi tempus aliquod promittant. Nam ut demus ipsum ex peculiari revelatione scivisse venturum aliquanto serius Christum, hanc tamen Ecclesiae communem doctrinam tradi oportuit, ut fideles omnibus horis parati essent': 'His aim in this is to rouse the

expectation of the Thessalonians, and so to hold all the pious in suspense, that they shall not count on any delay whatever. For even supposing him to have known himself by special revelation, that Christ would come somewhat later, still this was to be delivered as the common doctrine of the Church, that the faithful might be ready at all hours.\* Important also is this note of Beng.: '*Viventes, et qui supersunt ad adventum Domini sunt iidem: et hi pronomine nos denotantur. Unaquaque generatio, quae hoc vel illo tempore vivit, occupat illo vitae suae tempore locum eorum, qui tempore adventus Domini victuri sunt*': '*The living, and they who survive to the coming of the Lord, are the same: and these are distinguished by the pronoun we. Each several generation, at whatever period existing, occupies during that period the position of those, who shall be alive at the Lord's coming.*' And see to the same effect the Dutch and English Annotations.—For *who*, see v. 10, N. z, &c.;—for *fall asleep*, see v. 14, N. a.

<sup>f</sup> Guyse, Penn, Conyb., Turnb.

<sup>g</sup> Besides nearly all (Baumg., Mack., Thom., Greenf., Lünem., Von der H., Koch, &c.) of the verss., which at *οἱ ζῶντες* retain the form of the Greek = *the living*, &c., and those which run the two participial phrases into one relative clause = *who shall be left alive*, &c. (Dt.;—B. and L., Berlenburger Bibel, Dodd., Wakef., Symonds, Mey., Sharpe), the following also, while employing two relatives, supply no conjunction: W., B., R.;—Vulg.;—Tertull., Ambrosiast., Fab., Coec., Schmidt, Wesl., Mart., De W., Conyb., Kenr.

<sup>h</sup> 'From the ravages of death.' For this verb (which in the N. T. occurs only in the present context) is not equivalent to the *μένειν* of John 21 : 22.—It retains the force of a passive, in W. (*be left*);—Syr. (= Greenf. ܡܢܝܢܝܢܝܢܝܢ);—Ambrosiast. (*subrelieti sumus*), Fab., Gösch., (*relinquimur*), Mont. (*relicti*), Schmidt (*reservabimur*), Guyse, Symonds, (*shall be l.*), Wesl., Dodd. and Kenr. at v. 17, Wakef., Thom., (*as above*), Baumg., Stolz, (*über-[Uebrig-]gelassenen*), Mart. (*siam riserbat*), De W., Lünem., (*übrig gelassen werden*;—'not,' adds De W. [Koch], '*superstites* [Brtschn. Schtt.]; that would be *οἱ περιλειπόμενοι* [2 Mace. 8 : 14].')

\* Dav. (*Introd. to the N. T.*, Vol. ii. pp. 463–4) objects even to the idea that the Apostle ever, here or elsewhere, thought of 'Christ's final coming as possibly taking place in his own day,' that he 'distinctly disavows such an interpretation of his language as this supposition implies (2 Thess. 2 : 2).' But see N. m at the passage referred to.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
shall not prevent them which are asleep.	σίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·	Lord, shall <sup>1</sup> in no wise <sup>1</sup> precede <sup>2</sup> those <sup>2</sup> who fell asleep.
16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:	16 ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,	16 For the Lord <sup>1</sup> himself <sup>1</sup> with a shout, with <sup>2</sup> voice of <sup>2</sup> archangel, and with <sup>3</sup> trumpet of God, shall descend from heaven, and the dead <sup>4</sup> in Christ shall <sup>4</sup> arise <sup>4</sup> first;
17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and	17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἄερα,	17 Then we <sup>1</sup> who are <sup>1</sup> living, <sup>2</sup> who <sup>2</sup> are left over, shall <sup>3</sup> together with them be caught <sup>3</sup> away <sup>3</sup> in <sup>3</sup> clouds, <sup>4</sup> to meet the

<sup>1</sup> The *οὐ μὴ* (see Rev. 3 : 12, N. j, &c.) is commonly explained as an elliptical expression. = *οὐ δέδοικα, οὐ φόβος, μὴ* (see Bernhardt p. 402; Hartung II. p. 155; Win. p. 592; Kühner § 318. 7; Pass. s. v. *οὐ*, E. iv.; &c.).—E. V., often; Matt. 5 : 18; &c.;—Erasm., Musc., Vat., (*nequaquam*), Koppe (*nulla in re, nullo modo, nec tempore, nec felicitatis gradu*), Schott (*nullo modo, nequaquam*). Bloomf. (*by no means*), Lünem. (*keinesfalls*), Peile (*no [precedence] in any way*), Von der H. (*mit nichten*), Koch (*auf keine Weise*;—and so Win., Schirl.);—Rob. (*not at all, by no means*). See also Schöttg., Schleus., Bretsch., Wahl; and ch. 5 : 3, N. j.

<sup>2</sup> The E. V. *prevent*, in a sense which is now obsolete, was adopted from G., B., R.—W. (*come before*), T., C., (*come ere*);—Gill, Wakef., Symonds, Penn. (*go before*). Pyle ('shall have no advantage above, or shall not get the start of'), Mack., Thom., Bloomf., Tröll., Kenr., (*anticipate*), Newc. (*be before*). Boothr. (*go up before*), Sharpe (*get before*), Murd., Peile (*take precedence of*), Turnb.;—Green (*to outstrip, precede*), Rob. (*to precede, to anticipate*).

<sup>3</sup> See references at v. 13, N. q.

<sup>4</sup> 'No phantom, nor providential substitute, nor even the vicarious Spirit; but the Lord himself—the personal Lord—this same Jesus (Acts 1 : 11).' Not to be approved is the construction by apposition, employed by De W. and some others in such cases, = '*He, the Lord*.'—The Greek order of *ἐν κελεύσματι κτλ.* is retained by R.; almost all foreign verss. (the German and Dt. prefixing to *ἐν κελ.* merely the auxiliary of the future, *wird, zal*);—Thom., Kenr.

<sup>m</sup> It. The indefinite article appears in Fr. M.,—S.;—Guyse, Wakef., Penn, Koch.

<sup>n</sup> It., Fr. M.,—S.;—Penn. The indefinite article appears in W., R.;—Engl. Ann., Barn. (as allowable), Wesl., Baumg., Mich., Wakef., Mack., Newc. marg., Thom., Sharpe. De W., Bloomf., Lünem., Kenr., Von der H., Turnb., Koch.

<sup>o</sup> T., C., G.;—It. The indefinite article appears in Fr. S.;—Wakef., Platt, Win., Von der H., Turnb., Koch.—*Trumpet* for

*trump*, is given by E. V., 9 times out of 11;—G., R.;—Bens. and all later verss. (except Penn, Murd.).

<sup>p</sup> *Οἱ νεκροὶ ἐν Χριστῷ*; comp. 1 Cor. 15 : 23, *οἱ τοῦ Χριστοῦ*. The writer's immediate object did not require any reference to the resurrection of 'the rest of the dead' (Rev. 20 : 5), nor do the Thessalouians appear to have had any doubt concerning the general fact of a resurrection. Accordingly, the connection of *ἐν Χριστῷ* with *ἀναστήσονται*, shall arise in or through Christ, is adopted only by Fr. S. marg., Krause, Pelt, Schott, Peile. Win., who is cited by Pelt, Schott, Conyb., as in favour of this construction, abandoned it in the later editions of the *Grammatik*.

<sup>q</sup> See v. 14, N. v. T., C.;—Conyb. (*arise to life*), Murd.

<sup>r</sup> *Ἡρώτων*—not: *before the rest of the dead, the wicked dead, are raised* (Oecum., &c.); there being no reference whatever in this passage to a second resurrection; but: *before the rapture of the living saints*, spoken of in the next verse.—The reading *πρῶτοι* (of a few MSS. and the Vulg. *primi*;—so Tertull. and Ambrosiast.) is found in no edition.

<sup>s</sup> See v. 10, N. z, &c.

<sup>t</sup> See v. 15, N. f.

<sup>u</sup> See v. 15, N. g.

<sup>v</sup> See v. 15, N. h.

<sup>w</sup> The Greek position of *ἅμα σὺν αὐτοῖς* is retained by Bens. (*shall be, together &c.*), Guyse, Dodd., Mack., Thom.;—besides most foreign verss.

<sup>x</sup> The direction is determined, not by the verb, but by *εἰς ἄερα*. See Rev. 12 : 5, N. z.—The E. V. specification is avoided by W.;—all foreign verss. (except the Dt., *opgenomen*; and perhaps the two older French, *enlevés*, for which Fr. S. substitutes *ravis*);—Thom.

<sup>y</sup> This *ἐν* has also been explained as 1. = *eis, into*, by Pagn., Aret., Bez., Hamm., Schmidt, Dodd., Pyle, Moldenh., Newc., Boothr., Scott, Bloomf., Barn. (as possible). Tremell. in like manner, renders the Syriac *ܐܢ* by *in* with the accusa-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
so shall we ever be with the Lord.	καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα.	Lord, <sup>a</sup> into the air; and <sup>b</sup> so shall we ever be with the Lord.
18 Wherefore, comfort one another with these words.	18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.	18 Wherefore comfort one another with these words.
CHAP. V.	CHAP. V.	CHAP. V.
But of the times and the	Περὶ δὲ τῶν χρόνων καὶ τῶν	But <sup>a</sup> concerning the times and

<sup>a</sup> Gr. to the meeting of. So Matt. 25 : 1, 6; Acts 28 : 15, the only other places of the N. T., where the phrase occurs; and in all of them the party met continues after the meeting to advance still in the direction, in which he was moving previously. It cannot, therefore, be safe to infer, at least from what is said here, either that the returning Lord is to stop and, with his gathered saints, abide permanently in the air (Pelt, Usteri, Schrader, Weizel—as cited by De W. ‘Non sic accipiendum est,’ says August. *de Civit. Dei*, XX. 20. 2, ‘tanquam in aëre nos dixerit semper cum Domino esse mansuros; quia nec ipse utique ibi manebit, quia veniens transiturus est. Venienti quippe ibitur obviam, non manenti’); ‘This is not to be so understood, as if he said that we shall remain for ever with the Lord in the air; for certainly neither will He himself remain there, because in coming He is to pass through it. It is, in truth, as He is coming, not abiding, that we shall go to meet Him.’), or that He will return with them to heaven, whether as a place of perpetual residence (Est., Dodd., Scott, Flatt, Olsh., Barn.), or of temporary sojourn (Gill: ‘He’ll stay in the air, and his saints shall meet him there, whom he’ll take up with him into the third heaven, till the general conflagration and burning of the world is over, and to preserve them from it; and then shall all the elect of God descend from heaven’ &c.). More conformable to the analogy of the texts already referred to, and, as I believe, to the general testimony of Scripture on this subject (Zech. 14 : 4, 5; Matt. 24 : 29–31 comp. with 25 : 31, &c.; 1 Cor. 6 : 2; Rev. 19 : 11, &c. to the end of the book; besides the numberless prophecies with which these connect themselves), are Chrysost.’s illustrations: *εἰ μέλλει καταβάντων, τίς ἐνεκεν ἀπαγγελῶμεθα; ταῦς ἐνεκεν. καὶ γὰρ βασιλῆως εἰς πόλιν εἰσλατῶντος, οἱ μὲν ἔντιμοι πρὸς ἀπαντήρων ἐξίσταν οἱ δὲ καταδικοῦ*

*ἔρδον μένουσι τὸν καιρὸν.* [the same illustration occurs in the Hom. in Ascens. Theodor. and Oecum. retain it here.] καὶ πατρὸς γέλωτοςγον παραγενομένων, οἱ μὲν παῖδες, καὶ ἀξιοπαῖδες εἶναι, ἐπ’ ὀρήματος ἐξίσταται, ὥστε ἰδεῖν καὶ καταγέλωσαι οἱ δὲ προακτινονότιες τῶν οἰκετῶν ἔρδον μένουσι: ‘If He is to descend, for what purpose shall we be caught away? To honour us. For so, when a king is entering a city, those in honourable station go forth to meet him, but the criminals await their judge within. And when a fond father arrives, the children, worthy of the name, are taken out in a chariot, to see him and caress him, but offending domestics remain within.’ Or as, without a figure, Ambrosiast.: ‘rapiemur . . . obviam Christo . . . ut cum Domino omnes veniant ad proclium’; ‘We shall be caught away to meet Christ, that all may come with the Lord to battle.’ There is, therefore, as little ground in Scriptural eschatology, as there is in grammar, for translating *εἰς ἀέρα*, as Flatt thinks might be done, *through the air!* Nor do these words syntactically belong, as designating the place of meeting, to *εἰς ἀπαντήρων*; but, as marking the *terminus ad quem*, to *ἀπαγγελῶμεθα*; while *εἰς ἀπαντήρων* denotes the *purpose for which*. And accordingly the preposition is rendered as above, or by *in* with an accusative, &c., by W., R.;—Latin verss. (except that Gösch. adopts Flatt’s suggestion: *per*), Dt.;—the modern German verss. (instead of Luther’s *in der Luft*), Bens., Mart., Turnb. The same construction is further indicated by a comma after *Κερίου*, in R.;—Dt., Fr. M.;—Castal., Turnb.

<sup>b</sup> ‘As the result of all this, and of the other proceedings of that day;’ not, as Olsh.: ‘under these circumstances, in the relations specified . . . in higher regions.’

<sup>a</sup> See ch. 1 : 9, N. o., &c.

tive; Murd., by *to*):—2 = *ἐπί, upon*, by B. and L., Mart., Krause, Mey., Flatt, De W., Lünem. (as best);—3. = the instrumental *διά, by*, by Turnb.

<sup>2</sup> W.;—Wakef., Mack., Thom., All., Flatt, De W., Barn. (‘Gr. *in clouds*; . . . that is, in such numbers, and in such *grouping* as to resemble clouds. So it is rendered by Macknight, Koppe, Rosenmüller, Bush [Anasta. 266], and others. The absence of the article here would rather seem to demand this interpretation.’ There being no article in Latin, the re-

ference to Koppe and Rosenmüller appears to be an oversight. Nor does Koppe’s *recti nubibus* [Ambrosiast. *bajulis nubibus*; Theodor. *ἐπὶ νεφελῶν ὀζοόμενοι*; Olsh. *von Wolken getragen*], or his commentary, at all admit of Barn.’s explanation of *in clouds*. With that explanation might be compared Is. 60 : 8; but that it is by no means *demanded* by the absence of the article, is certain, as well from the frequent anarthrous use of nouns governed by prepositions, as from the *ἐν νεφελῶς* of Mark 13 : 26.), Lünem., Turnb., Koch.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
seasons, brethren, ye have no need that I write unto you.	καιρων, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι.	the seasons, brethren, ye have no need that <sup>b</sup> one write unto you:
2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.	2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.	2 For <sup>c</sup> ye yourselves know perfectly, that <sup>d</sup> the day of the Lord so cometh as a thief in the night.
3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.	3 ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὴν τῆ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.	3 <sup>e</sup> For when they <sup>f</sup> are saying: Peace and safety! then sudden destruction <sup>g</sup> cometh upon them, <sup>h</sup> even as travail upon <sup>i</sup> her that is with child, and they shall <sup>j</sup> in no wise escape.
4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.	4 ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ.	4 But ye, brethren, are not in darkness, that <sup>k</sup> the day should overtake you as <sup>l</sup> a thief: <sup>m</sup>

<sup>b</sup> Gr. *it be written*. Comp. ch. 4: 9, N. v.—Dt. (*men schrijve*). Fr. M.—S., (*on écrire*). An infinitive active is employed by Flatt, Greenf., = it is not necessary to write; while the passive impersonal form of the Greek is preserved by most of the Latin verss., and by Stolz, Van Ess, De W. Wakef. *it need not be written*; Turnb. *you need not to be written to*.

<sup>c</sup> See ch. 2: 1, N. b. For the additional emphasis at ch. 4: 9, our idiom does not well provide.

<sup>d</sup> The ἡ is cancelled by Lachm. and Tisch.; ‘perhaps rightly,’ says Bloomf., ‘for the reasons which I have given on the parallel passage at 2 Pet. 3: 10.’ Among the reasons this one is *there* made prominent, that the ‘adject [ἡμερῶν] so evidently adverts to one day alone that, from the very notoriety of it, the article is needless.’ Here, however, in the same note that contains this reference, he says that the Apostle ‘means, not, (as Chrys. points out) the *general* day of judgment, but the particular day of each individual; for, as observes Bp. Jebb, Sermon. p. 20, “the day of his *death* is to each man the day of judgment.”’ Chrysost., it must be added, while he, Qecum. and others, allow the passage this practical turn, does not understand the Apostle as directly, much less exclusively, intending it.

<sup>e</sup> The γὰρ is cancelled by Griesb., Knapp, Mey., Scholz, Schott, Hahn, Lachm. (who substitutes for it δέ in brackets), Tisch., Theile. I recommend this note for the margin: ‘Many omit *for*.’

<sup>f</sup> A present tense is employed by E. V. often in such a case, e. g. Matt. 6: 2, 5, 6, 16; 10: 19, 23; &c.; and here by Wesl., Baumg., Krause, Wakef. (*as above*); and so Thom., Burt., Turnb.), All., Mey., Gösch., Sharpe, De W., Conyb., Lünem., Von der H.

<sup>g</sup> Or, *impends over*. This sense is given by most Latin

verss. (*imminet, instat, adstat, &c.*;—for the Vulg. *superreniet*), Baumg. (*bevorsteht*), Lünem. (as allowable: ‘*imminet, oder überfüllt*’);—Schottg., Wahl, Green, Schirl.

<sup>h</sup> The characteristic of ὥσπερ, as a strengthened ὡς, is retained by most Latin verss. (*sicut, quemadmodum*), Germ. (*gleichwie*);—and so De W., Von der H., Turnb. (*just as*). Peile almost always has *even as, just as, precisely as, &c.* See Rev. 10: 3, N. h.

<sup>i</sup> There is nothing for *woman* in R. (*as above*);—Mack. (*her who &c.*), Murd. (*a child-bearer*);—besides very many foreign verss.

<sup>j</sup> Dt. (*geenszins*), It. (*non . . . punto*), Fr. M.—S., (*ne . . . point*);—Camerar. (*neutiquam*), Musc. (‘Gr. *haudquamquam*’), Bez., Schott. (*nequaquam*), Est. (‘quasi dicat; nec ulla ratione poterunt’), Pisc. (*nequaquam poterunt*), B. and L. (*ne pourront*), Bens. (*by no means*), Guyse (‘none . . . shall by any means be able to’) Koppe (‘*οὐ μὴ ἡ μύδαμος*’), Krause, Mey., ([*gar*] *nicht . . . können*), Ros. (*nullo modo possint*), Wakef., Conyb., (‘there can [shall] be no escape’), Thom., Turnb., (*cannot*), Peile (‘*there shall be no means or possibility of escape*’), Von der H., Koch, ([*ganz*] *gewiss nicht*). See ch. 4: 15, N. i, &c.

<sup>k</sup> Whether *the day* already mentioned, v. 2; or generally *the day*, as the time of light.—Germ., Dt.;—Mont., Schmidt, Dodd., Baumg., Moldenh., Mich., Wakef., Newe. (‘*the last*’), Greenf., Gosch., De W.—For ἡ ἡμέρα ὑμᾶς, Schott and Lachm. read ἡμᾶς ἡ ἡμέρα.

<sup>l</sup> Lachm. reads κλέπτας (A.B. Copt.).

<sup>m</sup> This verse is closely connected with the first half of v. 5 (see N. n); the rest of that verse inclining rather to what follows.



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.	ὅ πάντες ὑμεῖς υἱοὶ φωτός ἐστέ καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους.	5 *All ye are * sons of light, and * sons of <sup>p</sup> day. <sup>q</sup> We are not of <sup>r</sup> night, nor of darkness:‡
6 Therefore let us not sleep, as <i>do</i> others; but let us watch and be sober.	ὅ Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.	6 *So then, let us not sleep even as <sup>a</sup> the others; but let us watch and be sober.
7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.	ὅ οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν·	7 For they that sleep, sleep <sup>b</sup> by night; and they that <sup>c</sup> are drunken, are <sup>d</sup> drunk <sup>e</sup> by night.
8 But let us, who are of the	8 ἡμεῖς δὲ ἡμέρας ὄντες, νή-	8 But <sup>f</sup> we being <sup>g</sup> of <sup>h</sup> day, let

<sup>a</sup> E. V., Matt. 23 : 8 ; 26 : 41 ; &c. ;—W., B. ;—Mack., Newe. ;—besides some (mostly Latin) verss. In English, this order brings out the emphasis in *lights* (see ch. I : 6, N. y. &c.).—Excepting Beng. and Matth., all the recent editors, after πάντες, insert γὰρ (A.B.D.E.F.G.I. many cursive MSS. most of the old Verss. and Fathers.). I recommend that, in accordance with this reading, the version stand thus: *For all* &c.

<sup>b</sup> These articles are omitted by Bens., Westl. and later English verss. (except Conyb.);—all foreign verss. W. and R. omit the second.—For *sons*, see E. V., 2 Thess. 2 : 3 ; and generally ;—W. ;—Fr. S. ;—Berlenburger Bibel, Beng., Wakef., Mack., Newe., Stolz, Boothr., All., Sharpe, DeW., Lünem., Turnb.

<sup>c</sup> W. ;—It. ;—B. and L. Bens., Wakef., Mack., Newe. (has *the* as a supplement). Penn., Sharpe, Kenr., Peile, Turnb.

<sup>d</sup> See v. 4, N. m.

<sup>e</sup> W. ;—B. and L. (who, however, improperly repeat the *lights*, as do also the Syr., Bez., Est., Bens., Westl., Moldenh., Krause, Mack., All., Platt, Pelt., Schott). Bens., Wakef., Mack., Newe. (has *the* as a supplement), Thom., Van Ess, Sharpe, Kenr., Von der H., Turnb.

<sup>f</sup> Paul's favourite, though unclassical, ἅπα οὖν—(no one else uses it ; and he I think, 12 times)—serves for the vivid introduction of an immediate (*ἅπα*. See Hartung p. 422. &c. and Pass. s. v.) inference (*οὖν*) from what he has been saying ; very much as our *why then!* is sometimes employed.—E. V., Rom. 7 : 3, 25 ; 9 : 16 ; 14 : 12 ;—Germ. (*so . . . nun*). Dt. (*zoo . . . dan*), Fr. M.,—S. (*Ainsi donc*) ;—Pagn., Mont., Bez., Zanch., Pisc., (*Nempe igitur*), Cocq. (*Ergo igitur*), Wakef., Newe., All. and Platt (*So . . . denn*), Sharpe, De W. and Koch (*Demnach nun*). Eadie (*now therefore*), Peile (here, and in Rom. 14 : 19 ; Gal. 6 : 10 ; 2 Thess. 2 : 15 would render ἅπα οὖν, *If it, or this, be so, then* ; in Rom. 7 : 25, *So be it, then* ; elsewhere, as above), Turnb.,—Schöttg., Schlens., (make ἅπα here, 2 Thess. 2 : 15, and other places, *ago*), Bretsch. (*jam igitur, ergo*), Wahl (*itaque ergo*), Win. (*also nun*). Rob. (*therefore then, so then, wherefore*), Schirl. (here, 2 Thess. 2 : 15, and other places, *wollan!*).

<sup>g</sup> See ch. 2 : 14, N. e, &c. Here the *and* after ὡς is cancelled by Laclm.

<sup>h</sup> For the omission of *do*, see E. V., ch. 4 : 13 ; &c. ;—foreign verss. (except Baumg.) ;—Westl., Wakef., Mack., Newe., Sharpe, Murd., Kenr., Turnb.—For *the*, see ch. 4 : 13, N. u.

<sup>i</sup> E. V., Matt. 2 : 14 ; 27 : 64 ; &c. ;—Latin verss. (*nocte or noctu*). German verss. and Dt., except Platt. (*des Nachts*) ;—Von der H. (*Nachts*). It. (*della notte*). French verss. (*la nuit*) ;—Wakef., Newe., Thom. (*at night*) ;—and so, in the first instance Turnb.), Sharpe, Kenr. ;—Rob.

<sup>j</sup> DodL., Westl., Newe., Penn., Conyb., Murd., Kenr.

<sup>k</sup> Οἱ μεθυσόμενοι . . . μεθύουσιν. For the Vulg. *qui ebrii sunt . . . ebrii sunt*, Ambrosiast., Erasmus, Pagn., Castal., Musc., Vat., Bez., Zanch., Pisc., Cocq., Gösch., have *qui inebriantur . . . sunt ebrii* ; which Beng. and Schott also adopt, the former explaining thus: *Μεθύουσι notat actum (denotes an act) ; μεθισω, statum, vel habitum (the state or habit)*. The same distinction is made by Mack., who translates: *they who get drunk . . . are drunk* (Thom.'s version ; but with the form *drunk* in both instances), and probably by Fr. S. : *ceux qui s'ivrent, sont ivres*. It is, however, denied by Schott and Lünem., and is generally disregarded.

<sup>l</sup> ὄντες, without the article, is not used to specify a class ; it rather assumes, as the ground of the exhortation, what had just been asserted, v. 5. Comp. Matt. 1 : 19 ; &c. This is brought out by It. (*noi essendo . . . siamo*) ;—Castal., Cocq. (*quum simus*), Moldenh. (*Da wir nun aber . . . sind*), Krause (*als Kinder*), Mack., Turnb., (*as above*), Thom. (*as we are*), Peile (*let us, being—i. e. seeing that we are—of &c.*). The *lights*, moreover, is treated, not as the subject of *vigilare*, but as standing absolutely in an independent clause, by Dt. (*wij die . . . zijn, laat ons*), Fr. M.,—S. (*[pour] nous qui sommes . . . soyons*) ;—Fab. and most of the later Latin verss., Baumg., Moldenh., Mack., Thom., Von der H., Turnb.

<sup>m</sup> Here also, as in the latter half of v. 5, many (Syr., It., Fr. M. ;—Oecum., Est., Whitb., B. and L., Wolf., Moldenh., Mart., Krause, Mack., Van Ess, Greenf., Schott) err in supplying *lights*.

<sup>n</sup> Throughout this context, the distinction is maintained between *lights*, day, that element of light, and of free, joyous

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation.</p>	<p>φωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλῆαιαν, ἐλπίδα σωτηρίας·</p>	<p>us be sober, <sup>h</sup>having put on the breastplate of faith and love, and, <sup>for</sup> <sup>d</sup>helmet, the hope of salvation.</p>
<p>9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,</p>	<p>Ἐπεὶ ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,</p>	<p>9 For God <sup>e</sup>did not appoint us to wrath, but to <sup>f</sup>the obtaining of salvation <sup>g</sup>through our Lord Jesus Christ,</p>
<p>10 Who died for us, that, whether we wake or sleep, we should live together with him.</p>	<p>ὅτι ὁ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν.</p>	<p>10 Who died for us, that, whether we <sup>h</sup>are watching or sleeping, we should live <sup>i</sup>together with him.</p>

activity, to which Christians now belong, and ἡ ἡμέρα, ἡ ἡμέρα Κυρίου, the perfect day, the day of the Lord, for which they are still waiting. Comp. v. 5, NN. p. r.—B. and L., Bens., Wakef. and Newc. (mark *the* as a supplement), Mack., Sharpe, Kenr.

<sup>b</sup> The Christian's sobriety is the result, not the cause, of his gracious endowment. Or we may say with Chrysost.: ὅρα πῶς ἐδήλωσε τί ἐστι τὸ ἐργηγορέναι καὶ νήγειν, τὸ ζῆειν θώρακά, γρησι, πίστεως καὶ ἀγάπης: 'See how he explains what it is to watch and be sober: it is, says he, to have the breastplate of faith and love.' Comp. Col. 3: 9, 10.—Dt., Fr. S.;—Bens., Wesl., Peile (as the literal meaning. He would, however, adopt in translation a passive construction: *clad with* &c.;—and so the Vulg. and foreign verss. generally, *induti, angethan mit*, &c.; W., *clothed in*; T., C., G., *armed with*; Turnb., *equipped with*).

<sup>c</sup> Marked as a supplement by Dt., It.;—Dodd., Mack., Kenr. Some, indeed, supply nothing, but connect *περικεφαλῆαιαν*, like *θώρακα*, directly with *ἐνδυσάμενοι*, with *ἐλπίδα* in apposition.

<sup>d</sup> It., French verss.;—De W., Lünem., Koch.

<sup>e</sup> Whether in the counsel of eternity, or when He set us in the Church. Both ideas are equally Pauline. See ch. 4: 7; N. j. &c.

<sup>f</sup> E. V., 2 Thess. 2: 14;—W., R., ([*the purchasing of*]);—Dodd., Mack. (*the acquisition of*);—and so Murd., Peile, Newc., Boothr., Sharpe (*the earning of*), Kenr. (*the attainment of*). The same construction is adopted, and with one or another of these senses (*acquisitionem, possessionem, Erlangung, Erwerbung*, &c.), by Syr., Vulg., Dt., Italian verss., Fr. M.,—S.;—Ambrosiast., Fab., Calv., Zanch., Coec., Schmidt, Baumg., Stolz, Van Ess, Kistemaker, Gossner, All., Flatt, Pelt, De W., Lünem., Koch.

<sup>g</sup> E. V., Rom. 5: 1, 9, 11; &c.;—Bens., Wakef., Mack., Thom., Scott, Penn, Sharpe, Conyb., Kenr., Turnb.

<sup>h</sup> 'When the Lord comes.' Under this *watching* and *sleeping*, Coec. includes 1. the alternate states of the body in this life;—2. life and death;—3., and principally, spiritual

slumber and its opposite ('hoc quidem præcipuè intendi ab Apostolo, patet!'). Much more tolerable is Whitb.'s restriction of the words to the first of these senses (which is preferred also by Muse., Aret., Cajetan as cited by Est.; and allowed by It.;—Calv. [*non inerte*], Beng. [*dormiamus, corpore, in somno vel morte*]), Gill, Pelt [*posset . . . tamen languidius*]), on the ground that, when in other places Paul speaks of the death of Christians as a sleep, he uses, not *καθεύδειν*, but *κοιμάσθαι*. Such a figurative use of the former word, however, occurs in the Sept. Ps. 88: 5 and Dan. 12: 2 (Lünem. refers also to 2 Sam. 7: 12; but there *κοιμάσθαι* is found); Matt. 9: 24; Mark 5: 39; Luke 8: 52; and that the phrase should just have been employed with another meaning in v. 6, is nothing strange to one familiar with Paul's style. Nor is the antanaclasis avoided by Whitb. The objection, again, of Muse., that *γρηγορεῖν* is not elsewhere = *ζῆν*, disappears, when we consider that this whole discussion bears directly on the relations of Christians, the living and the dead, to the Lord's coming and kingdom, and that the present permanent attitude of faith is here (v. 6), and everywhere in the N. T. (Matt. 24: 42; 25: 13; &c.; Luke 12: 37; Rev. 3: 2, 3; 16: 15), required, or assumed, to be one of vigilant, earnest expectation (*ἀποκρυψοζία*, Rom. 8: 19) of that event. Comp. the *εἴτε ἐνδουμῶντες, εἴτε ἐκδουμῶντες* of 2 Cor. 5: 9 in connection with what there immediately follows.—The verb *γρηγορεῖν* occurs 23 times in the N. T., and, excepting here and 1 Pet. 5: 8 *be vigilant*, is always in E. V. *to watch* (Rev. 3: 2 *watchful*, for the participle);—R. and Kenr. (*watch or sleep*), Turnb. (*are watching or at rest*). Excepting Stolz and Mey., all foreign verss. employ the same term for *γρηγορ.* as in v. 6.

<sup>i</sup> The *ἅμα* is explained as belonging, not to *οὐν αὐτῷ*, but to *ζήσωμεν*, in the sense of *we all together* (comp. Rom. 3: 12)—thus again, as in ch. 4: 17, excluding the idea of precedence, or advantage of the one class over the other—by Storr, Ros., Flatt, Schott, De W., Barn., Lünem., Koch. I rather lean to the other connection, and would regard *ἅμα οὐν αὐτῷ* as one of Paul's forcible expressions of the truth, in which he every

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 Wherefore, comfort yourselves together, and edify one another, even as also ye do.	11 διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.	11 Wherefore 'comfort 'one another, and edify 'one 'the other, " as also ye do.
12 And we beseech you, brethren, to know them which	12 ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας	12 'But we beseech you, brethren, to 'know 'those who

where exults, to wit, the intimate communion of the Church with her Lord. 'The glory which shall be revealed in us' (Rom. 8 : 18), the consummation of our *life*, is nothing more than the fruit, certain and imperishable, of 'the power of His resurrection' (Phil. 3 : 10). When Christ 'rose and revived' (Rom. 14 : 9), His people were 'quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus' (Eph. 2 : 5, 6. See 1 Pet. 1 : 3, N. k). But this resurrection-life of the whole Christ, of the Head no less than of the members, is still a 'hidden life in God' (Col. 3 : 3); nor until the day of 'the manifestation of the sons of God' (Rom. 8 : 19), and 'the ages to come,' will God 'show the exceeding riches of His grace, in His kindness toward us, through [in] Christ Jesus' (Eph. 2 : 7). The equal interest of the living and the departed, in that blessed issue, is sufficiently implied in the εἰτε γηγι, εἰτε καθ.

§ The marginal sense of E. V., *exhort*, is adopted by G.; Germ., Dt., Fr. M.,-S.;-Ambrosiast. and later Latin verss. (except Mont.), Grot., Turret., Flatt, Pelt, De W., Conyb., Peile, Koch; though several of these allow the other. Baumg., Koppe, Ros., Schott, Bloomf., unite the two. But it is natural to suppose that the writer, finding himself, after his reference to the times and seasons, and the duty of believers in relation thereto, brought again to the point already reached in ch. 4 : 17—the everlasting union of the gathered Church with the Saviour—should, in repeating here the same word of exhortation which occurs there in the next verse, employ it in the same sense. Now at ch. 4 : 18 all agree in preferring the sense, *console*. Nor is it necessary to consider, that the mutual edification required is presented as the *effect* of the preceding παρακλήσις—(this being the view which has determined the preference of Pelt and others for the more general interpretation of the phrase in this instance). It is equally satisfactory to say, that the removal of all feelings of despondency and alarm, respecting the death of Christians, by means of the mutual and habitual application of the *comforting* truth now exhibited, was an indispensable *prerequisite* to that result. In other words, instead of: 'Exhort one another, and so edify &c.,' the connection may just as well be: 'Comfort one another (as to this matter), and then, free from the distracting and paralyzing influence of these vain apprehensions, go on edifying &c.' I recommend that the margin bear this note: 'Or, as many, *exhort*.'

precisely as here (the only approach to the present version being at Luke 23 : 12 and 24 : 14), but generally as above;—and so G., R.;-Wells and all subsequent English verss. (except Bens., Wakef., Newc.: *each other*). See ch. 3 : 12, N. d, &c.

† No edition has εἰς τὸν ἕνα, the construction adopted by Fab. (*ad unum usque, to a man*), Whitb. (*into one body*), Rückert (who understands by τὸν ἕνα, Christ).

‡ The article is given by Wells, Mack, and Penn ('each the other'); and all foreign verss. (except Flatt).

§ E. V., ch. 1 : 5, and generally;—W., R.;-Dodd., Wesl., Wakef., Thom., Penn, Murd., Kenr.;—and many foreign verss. Some (as Newc. and Sharpe) retain *even* for καί, and omit also (see ch. 2 : 14, N. e, &c.).

¶ 'While thus inculcating on all the brethren the duty of mutual helpfulness in the Christian life, we yet with special earnestness (ἐρωτῶμεν δέ. See ch. 2 : 16, N. m, &c.) claim the church's loving regard for her laborious "servants for Jesus' sake" (2 Cor. 4 : 5)—her appointed rulers and teachers.' Some such connection with v. 11 is favoured by Chrysost., Oecum., Theophylact, Bens., Dodd., Baumg., Mich., Flatt, Schott, Bloomf., Lünem. (as possible); while, as usual, *autem* and *aber* prevail in the Latin and German verss. Even if there was nothing of this sort in the writer's mind, the δέ ought at least to be rendered *now*, as often in E. V.; and here, by It., Fr. M.,-S.;-Wesl., Wakef., Mack., Newc., Boothr. Conyb. has *moreover*.

‡ 'Be not strangers to them—their calling and work—their necessities and trials.' What follows in v. 13 would be the result of the knowledge. There is no need, therefore, of straining the common meaning of the verb into *acknowledge, recognize, care for, take an interest in, regard with favour, reverence, &c.*, as is commonly done in the commentaries, versions and lexicons. The other ordinary references, in behalf of this alleged Hebraism in the use of εἰδέναι, will be found on examination to be, very often at least, delusive; e. g. Sept. Gen. 39 : 6 and Prov. 27 : 23 (Rob. In the latter text, the word is εἰσιπρόσωποι); 1 Cor. 16 : 15 (Schöttg., Schleus., Schirl. Pelt also thinks that this text is 'perhaps to be explained in the same way.' But the interpretation is plainly impossible.). Indeed, the Hebrew עָנָה itself is frequently misinterpreted in the same direction.

\* Often as ἀλλήλων occurs, it is never in E. V. rendered

† For those who, see ch. 4 : 13, N. X. q, r, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
labour among you, and are over you in the Lord, and admonish you;	ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νοθετοῦντας ὑμᾶς,	*toil *among you, and *preside over you in the Lord, and admonish you;
13 And to esteem them very highly in love for their work's sake. <i>And</i> be at peace among yourselves.	13 καὶ ἡγείσθαι αὐτοὺς ὑπὲρ ἕκ περισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.	13 And to *esteem them *very exceedingly in love for their work's sake. <sup>γ</sup> Be at peace *among yourselves.
14 Now we exhort you,	14 Παρακαλοῦμεν δὲ ὑμᾶς,	14 *But we exhort you,

\* Comp. ch. 1: 3, N. j. &c. E. V., Matt. 6: 28; Luke 5: 5; 12: 27;—Italian verss. (*fulicano*), Fr. S. (*premier de la peine*)—Musc. ('Dictio sonat operis aliquid obire cum labore et molestia.'). Turret. ('Non vulgaris intelligitur labor per hanc vocem *κοπιῶντας*, sed labor improbus et assiduus, magna cura': 'It is no ordinary labour that is meant by this word; but labour severe and constant—a great care.'). Schott (*labores et molestias perferunt*), Barn. ('The word is one which properly expresses wearisome toil, &c.'). Von der H. (*sich abmühen*). Koch (*zur Ermüdung arbeiten, sich abmühen oder abarbeiten, mühevoll Anstrengung übernehmen*). &c.

\* Not: *in vobis* (Ambrosiast., Fab., Calv., Castal., Musc., Mont., Coec., Pelt) as sometimes explained to mean nothing more than the internal, spiritual instruction and edification of believers, or *an euch* (Germ. ;—Mich., Flatt, Win.), as explained by Flatt: 'in relation to you.'

† All attempts, such as have sometimes been made here, at a classification of ecclesiastical offices, are at once set aside by the non-repetition of the article before *προϊσταμένους* and *νοθετοῦντας*, which must, therefore, refer to the same parties already described as *κοπιῶντας*. Less objectionable is the view, which makes *καὶ προϊσταμένους καὶ νοθετοῦντας* a distributive explanation of *κοπιῶντας*, = 'who toil among you, both presiding and admonishing.' But I prefer to regard the latter terms as, not exhausting the departments of labour, but merely specifying those two—rule and official admonition—that were likeliest to awaken jealousy and resistance.

‡ French. verss. (*président [sur]*) ;—Mont. and Turret. (use *presidère*), Bens., Dodd., Wakef. (*are set over*), Mack., Newe., Thom., Boothr., Conyb., Kenr., Turnb.

§ 'All church organization finding its warrant, vitality, and blessing, in Him.' Comp. ch. 1: 1, N. c. &c. Hardly to be approved, even as commentary, are such paraphrastic dilutions, as *in the business, or work, of the Lord* (Musc., Dt. Ann., Flatt, De W.), *in what concerns the religion of &c.* (Est., Bens.), *in the family or church of &c.* (Corn. a Lap.), *according to &c.* (B. and L.), *in the name, authority, of &c.* (Dodd., Pelt, Schott, Conyb.), *with the help of &c.* (for this, De W. cites Flatt and Schott; whereas the former merely suggests, and the other rejects, it), &c.

\* This clause has been understood to inculcate simply a spirit of *strong affection* for those spoken of (W., T., G., R.; who follow more or less closely the Vulg. *habentis illos abundantius in charitate*, according to which *ἡγεῖσθαι* has no force whatever without *ἐν ἀγάπῃ*. And so Germ., Fr. M.;—Chrysost., Oecum., Theophylact, Pagn. [Bez., Pisc.] *caros ducalis*, Bens., B. and L., Wakef. *regard them with the utmost fondness of affection*. Platt, Pelt, Burt., Gösch., Schott, Lünem.), or sentiments of *high regard along with the love* (others generally). The latter view is illustrated by the classical *περὶ πλείονος* or *περὶ πλείοντος ἡγεῖσθαι*, Paul's characteristic *ὑπὲρ ἐκ περισσοῦ* (rather than *ἐν ἀγάπῃ*, according to Peile's suggestion) then standing for the genitive of value. But even if the first interpretation be preferred, there is still no sufficient ground for Lünem.'s distinction: *love* here, *respect* in v. 12 (*εἰδέναι*). See there N. p).

‡ Oecum.: *πολλῆ δὲ ἡ ἐπιτασις, τοῦ ἐπὶ, καὶ τοῦ ἐκ*: 'great is the stress, in the *ἐπὶ* and the *ἐκ*.' See ch. 3: 10, N. s. —Lachm. and Tisch. read *ἐπιτεκερισσοῦς*.

§ Lünem. considers the last clause of the verse 'an independent exhortation, to be separated from what precedes.' But this is true only grammatically. A strong consciousness on the part of the writer of the intimate reciprocal action and reaction of the two general obligations enjoined upon church members in vv. 12, 13, and distinguished as fundamental and preliminary to the subsequent specialties by the dividing *παρακαλοῦμεν δὲ* of v. 14, seems necessary to account for what might otherwise be felt to be an arbitrary juxtaposition.—The asyndeton is preserved by W., R.;—all foreign verss. (except Syr., Germ. ;—Greenf.);—Wells, Mack., Newe., Thom., Penn. Sharpe, Kenr., Peile, Turnb.

‡ No editor, except Erasm., has *ἐν αὐτοῖς* (as if *μετ' αὐτῶν*); though this reading, originating perhaps in the form *αἰτοῖς*, if not rather in a supposed harshness of the received text (see N. y.) has been followed by Syr. (= Wakef. and [to] *live in peace with them because of their work [office]*), Vulg.; Germ.;—Chrysost., Theodor., Fab., Calv., Castal., Musc., Vat., Turnb.; and others cited by Lünem.

‡ 'As it is not to be expected, that you will find no occasion for such counsels.' See v. 12, N. o. &c. Conyb. makes an

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all <i>men</i> .	ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.	brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering toward all. <sup>1</sup>
15 See that none render evil for evil unto any <i>man</i> ; but ever follow that which is good, both among yourselves, and to all <i>men</i> .	15 ὁρᾶτε μὴ τις κακὸν ἀντι κακοῦ τιμι ἀποδοῖ; ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.	15 See that none render evil for evil unto any one; but always pursue that which is good, both toward one another, and toward all.
16 Rejoice evermore.	16 πάντοτε χαίρετε.	16 Rejoice always.
17 Pray without ceasing.	17 ἀδιαλείπτως προσεύχεσθε.	17 Pray without ceasing.
18 In every thing give thanks:	18 ἐν παντὶ εὐχαριστεῖτε	18 In every thing give thanks:

entirely false antithesis: 'But you, brethren, I exhort: &c., under the idea that vv. 14-28 form a Postscript addressed to the Presbyters.' This view was, indeed, propounded by Chrysost., and has been adopted, among others, by Oecum., Theophylact, Est. [not Turret.; cited by Schott and Länem.], Bens., Mart., Mack., Bloomf., Troll., Peile; but nothing stronger has been alleged in its favour than the repetition here of the verb *νουθετέω* of v. 12, and the charge in v. 27.

<sup>b</sup> E. V., v. 12; 2 Thess. 3: 15; &c.;—R.;—Bens., Guyse, Dodd., Wakef., Mack., Newe., Thom., Boothr., Conyb., Murd., Kenr., Turnb. The same word as in v. 12 is employed also by Germ., Dt., It., Fr. S.;—Fab., Castal., Schmidt, Baumg., Greenf., Gosch., Von der H.

<sup>c</sup> The relative construction is avoided by W., R.;—foreign verss. (except B. and L.);—Bens., Wesl., Wakef., Mack., Thom., Penn., Sharpe, Conyb., Murd., Kenr., Turnb.

<sup>d</sup> The only instance of *ἀτακτος* in the N. T., as our second Epistle contains the only instances also of the kindred verb and adverb.—E. V. *margin*.; comp. 2 Thess. 3: 6, 7, 11;—Wells, Bens., Dodd., Wesl., Mack., Newe., Thom., Boothr., Conyb., Peile, Turnb. So foreign verss. generally: *inordinatus*, *Unordentlichen*, &c.

<sup>e</sup> See ch. 2: 11, N. h. Conyb., Murd., Turnb., &c.

<sup>f</sup> Another N. T. *ἀπαξ λεγόμενον*, though common in the Sept.—W. (*men of little heart*);—Mack., Thom. (*desponding*). Bloomf., Barn. (*the dispirited; the disheartened; the down-east*), Conyb., Turnb., (*timid*), Murd., Kenr., Peile;—Green (*faint-hearted, desponding*).

<sup>g</sup> Literally, as if we should say: *hold on to*. Comp. the other N. T. cases of *ἀντέχουμαι*, Matt. 6: 24; Luke 16: 13; Tit. 1: 9.

<sup>h</sup> E. V., 2 Pet. 3: 9; comp. 1 Cor. 13: 4. The nom. *μακροθυμία*, is 12 times out of 14 *long-suffering*, in E. V.;—Dt. (*langmoedig*);—Vat., Mont., Coec., Schmidt, (*longanimis*). Berlenburger Bibel, Beng., Baumg., Moldenb., Mich., Stolz, Gossner, De W., Länem., (*langmüthig*), Bens. (*exercise long-suffering*), Dodd., Wesl., Wakef., Mack. (*of a long-suff. dispo-*

*sition*). Newe., Thom. (*exercise forbearance*). Boothr., Bloomf. (*long-suff. and indulgent*), Murd., Turnb. (*forbearing*).

<sup>i</sup> See ch. 3: 12, N. e, &c.

<sup>j</sup> The original edition of E. V. did not give *man* as a supplement here, any more than at 2 Thess. 2: 3; 3: 14; &c.—Mack., Thom., Penn., Sharpe, Turnb. See I John 2: 1, N. b, &c.

<sup>k</sup> E. V., ch. 1: 2; and generally;—R.;—Bens., Dodd., Wakef., Mack., Newe., Thom. (*on all occasions*), Boothr., Penn., Conyb., Murd., Kenr., Turnb.

<sup>l</sup> Oecum.: τὸ δὲ διώκειν, πολλὰς σπουδῆς εἰς τὸ τὰ ἀγαθὰ πράττειν, ἐμψωσὶν ἔχει: 'This word has the force of great earnestness in well-doing.'—E. V., 1 Pet. 3: 11 (*enue*);—W. (*sue*). R.;—Syr. (= *run after*). Latin verss., except Castal., (*use sceler, persecutor, pro-puror*), Germ. (*jaagt . . . nach*), Dt. (*jaugt . . . an*), It. (*proacciate*), Fr. M. (*poursuivez*), Fr. S. (*poursuivez*);—Bens. (*diligently pursue*), Guyse ('be always studying and pursuing?'), Dodd., Mack., Greenf. (ΞΤ), Penn. Many others, while dropping the figure, seek to preserve the force of the meaning: *strive to do, beflissiget euch*, &c. Bloomf.: 'Not follow, but earnestly endeavour to follow.' See I Pet. 3: 11, N. o.

<sup>m</sup> This *zai* is cancelled by Scholz, Schott, Laclm.

<sup>n</sup> E. V., ch. 3: 12; &c.;—W. (*to*; both times), R. (*towards*);—Wells, Bens., Guyse, Dodd., Mack., Penn., Scholef., Bloomf., Murd., Kenr., (*as R.*), Wesl., Wakef., Thom., Conyb., (*as W.*), Newe., Sharpe, Peile, Turnb. Foreign verss. generally have the same preposition in both cases.

<sup>o</sup> See v. 11, N. k, &c.

<sup>p</sup> See ch. 3: 12, N. e, &c.

<sup>q</sup> 'At all times.' See v. 15, N. k.

<sup>r</sup> Pelag.: 'In omnibus quae acciderint, sicut Job: sive, in omni conversatione vestra Domino gratiae referantur': 'In whatever happens, as Job; or, at every turn in life let thanks be rendered to the Lord.' Against the interpretation of some (Chrysost., Wakef., Flatt): *at all times*, De W. cites 2 Cor.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
for this is the will of God in Christ Jesus concerning you.	τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.	for this <sup>is</sup> God's will in Christ Jesus concerning you.
19 Quench not the Spirit.	19 τὸ πνεῦμα μὴ σβέννυτε.	19 Quench not the Spirit.
20 Despise not prophesyings.	20 προφητείας μὴ ἐξουθενεῖτε.	20 Despise not prophesyings.
21 Prove all things; hold fast that which is good.	21 πάντα δοκιμάζετε τὸ καλὸν κατέχετε.	21 <sup>o</sup> Prove all things; <sup>v</sup> hold fast that which is <sup>w</sup> good.
22 Abstain from all appearance of evil.	22 ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε.	22 Abstain from <sup>e</sup> every <sup>f</sup> form of <sup>v</sup> evil.

9 : 8. Peile: *in every way*; and he refers to 2 Cor. II : 6. But most objectionable of all is Est.'s restriction to cases of good fortune: '*in omnibus, intellige bonis.*'

\* Lachm. alone reads γὰρ ἴστω, though, of the verss. that introduce the copula, only It. and Coec. mark it as supplied.

† See ch. 4 : 3, N. m.

‡ For πάντα, Griesb., Knapp, Mey., Scholz, Schott, Hahn, Lachm., Theile, read πάντα δέ (D.E.F.G. many cursive MSS. Vulg. and other old Verss. Chrysost. and other Fathers.), which may at least show how the clause was often understood; to wit, as referring to the things uttered in the prophesyings. Marginal note: 'Many read, *but prove.*'—Neander in his *Life of Jesus Christ* (New York, 1848), when mentioning 'an ancient and wide-spread tradition, which ascribes to Jesus Christ the following saying: γινέσθε τραπεζίται δόξιστοι: *become approved money-changers,*' adds in a note: 'Paul . . . had perhaps this saying in mind in I Thess. 5 : 21, as has been supposed by Hänsel . . . (*Stud. u. Krit.*, 1836, I.)' Hänsel, indeed, explains vv. 21, 22 thus: 'Put every thing to the test. The good (money) keep. Every sort of bad (money), have nothing to do with it.' But all this rests on nothing stronger than the fact, that in the writings of the Fathers that traditional saying is repeatedly introduced in connection with our present passage, and is sometimes even ascribed to our Apostle. The fact itself, however, is sufficiently and far more naturally accounted for, by regarding it simply as the result of a verbal association: δοκιμάζετε . . . δόξιστοι.

§ Peile 'holds it for certain,' that, while the first member of this verse is closely connected in sense with v. 20, the second belongs in like manner to v. 22, and forms with it an exhortation to universal holiness. But the thing is not so certain. The two neuter forms—the indefinite πάντα in the one case, and the specific τὸ καλὸν in the other—as well as the two antithetical verbs, δοκιμάζετε . . . κατέχετε, seem rather to imply a common reference of the two clauses, and that not exclusively to the προφητείας. Besides; what the Apostle would here caution his brethren against, in regard to prophetic utterances, is, not (as in 1 John 4 : 1) an indiscriminating credulity, but a general sceptical indifference; and, viewed in this light, the injunctions, προφητείας μὴ ἐξουθενεῖτε πάντα δοκιμάζετε, sound incomplete, without the positive supplement, τὸ καλὸν κατέχετε.

¶ Peile: *scarcely*. He complains of our Translators, that neither here nor in Rom. 7 : 18 do they make any distinction 'between τὸ ἀγαθόν, *bonum, that which is intrinsically good, and τὸ καλόν, honestum (or, as Horace expresses it, quod verum atque decens), that which shines in moral beauty, and so approximates itself to the moral taste or sense as met, and right to be done.*' The verbal criticism is doubtless correct; but the distinction cannot be satisfactorily given in English. Indeed, the writer, in exchanging one element of the Christian *καλοκάγαθία* for the other, appears rather to indulge in a rhetorical variation, than to suggest any logical difference.

‡ Hamm., Bens., Wakef., Thom., Boothr., Sharpe, Conyb., Murd., Turnb.

§ Not *appearance*, in the sense of *semblance without reality*—a meaning which it is at least doubtful whether εἶδος here will bear.—G. (*kind*);—Syr. (= Murd. *thing*. Tremell. *voluntati*); Fr. S. *marg. (espèce)*;—Castal. Cler., Turret., Koppe, (*genre*; which Bez. also allows. And in the same sense is the Vulg. *specie* explained by Coec.: 'h. e. ab omni malo, qualecumque id sit. Sunt enim πολλά εἶδη τοῦ πονηροῦ, multae species, formae, ideae;') and Schott), Hamm. (*sort*), Berleburger Bibel, Beng., Krause, Mey., Platt, Gerl., Olsh., De W., Lüsem., Koch, (*Gattung, Art*), Pelt ('Est itaque ut populari sensu *genus* vel *species*, aut philosophico. Ita omnes antiqui et optimi recentiores interpretes hanc vocem nostro quoque loco intellexerunt.'). Burt. ('Perhaps it only means *sort* or *kind*. Theophylact, Benson;—and so Troll.), Sharpe, Conyb., Peile, Turnb. To the same effect, Schleus., Bretsch., Wahl Green, Rob., Schirl. Owen, too metaphysically, thus (*Works* London, 1826, Vol. xiii. p. 50): "'Keep yourselves from every idea or figment of sin in the heart;" for the word there used doth not anywhere signify an outward form or appearance; neither is it the appearance of evil, but an evil or figment that is intended.'

‡ Many (C.;—Syr., Vulg., Germ., Dt. *marg.*, Fr. S.;—Ambrosiast., Erasm., Calv., Musc., Vat., Mont., Beng., Moldenh., Boothr., Pelt, Schott, Bloomf.;—Midd., Tittm.) take πονηροῦ as an adjective in agreement with εἶδος, the reason urged for this construction by Beng., Midd., Tittm. and Schott, being the omission of the article before πονηροῦ. But the article is necessary only in case πονηροῦ, like τὸ καλόν of the previous verse, be understood as a continued reference to the πάντα of

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
23 And the very God of peace sanctify you wholly; and <i>I pray God</i> your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.	23 Ἀὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελείς· καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.	23 <sup>a</sup> But <sup>b</sup> may the God of peace <sup>c</sup> himself sanctify you <sup>d</sup> wholly; and <sup>e</sup> may your whole spirit and soul and body be <sup>f</sup> kept blameless unto the coming of our Lord Jesus Christ.
24 Faithful <i>is</i> he that calleth you, who also will do <i>it</i> .	24 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.	24 Faithful <i>is</i> he that calleth you; who also will <sup>g</sup> 'perform.'
25 Brethren, pray for us.	25 Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν.	25 Brethren, pray <sup>h</sup> for us.
26 Greet all the brethren with an holy kiss.	26 ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἀγίῳ.	26 <sup>i</sup> Salute all the brethren with <sup>j</sup> 'a holy kiss.
27 I charge you by the Lord that this epistle be read unto all the holy brethren.	27 ὀρκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἀγίοις ἀδελφοῖς.	27 I <sup>k</sup> adjure you by the Lord, that <sup>l</sup> 'the epistle be read unto all the <sup>m</sup> holy brethren.

that verse; not, if it be here used as a general abstract term. Comp. Heb. 5 : 14; Josephus *Ant.* x. 3. 1. *πᾶν εἶδος ποιηρίας*; and Chrysost. *Hom.* viii. on this Epistle, *οἰδὲν ἔσται εἶδος κακίας ὅπερ ἀτόλμητον.*

\* 'Since Divine grace alone is sufficient for these things.' See ch. 3 : 11, N. w, &c. Lünem.: 'Emphatic opposition to human efforts.' The antithetical connection is in the present instance recognized by many.—For *himself*, see E. V., ch. 3 : 11; 4 : 16; &c.;—W., R.;—Owen (Vol. ii. pp. 430-3: '*God himself* . . . If he doth it not, none other can do it . . . He doth it of himself, from his own grace; by himself, or his own power; for himself, or his own glory.'). Bens., Guyse, Dodd., Wesl., Mack., Newe., Thom., Penn., Conyb., Kenr., Peile, Turnb.

† See ch. 3 : 11, N. x.

‡ Buttman § 123. 6: 'An adjective not unfrequently (oftener than in Latin) stands in the place of the English *Adverb*.' The Greek construction, of course, makes it evident that *ὀλοτελείς* does not qualify *ἀγιάσαι*, but *ὑμᾶς*, = *you throughout* (T., C., G., B.;—Owen); just as in the parallel clause *ὀλόκληρον* belongs quantitatively to *τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα*.

§ W., T., G.;—Bens., Guyse, Dodd., Wakef., Sharpe, Murd., Kenr., Peile. See Jude 1, N. g, &c.—Pelt: '*τηρηθῆναι ἐν παρουσίᾳ* i. q. *εἰς παρουσίαν* vel per Hebraismum, vel prae-nanti verbi usu pro *τηρηθῆναι ὥστε εἶναι ὑμᾶς ἀμέμπτους ἐν παρουσίᾳ*. III. 13.' I prefer the second suggestion, as more agreeable to the force of the optative aorist, = *may you have been kept, may it then appear that you have been kept*.

¶ Erasm., Pagn., Musc., Vat., Tremell., Bez., Schott., *efficiet*;—for the Vulg. *fuciet*), All. (*rollbringen*). Penn., Conyb. (*fulfil my prayer*. But see N. f), Peile Turnb.

† 'Will perform'—not, I think, as commonly explained: *it, this, these things*, &c., meaning *what I here desire* (Mey., De W.; and see N. e)—but: 'as surely as He calls, and every thing promised or implied in the call.' Pelag.: 'Quod promisit': 'what He promised;' or better, Oecum.: *ἐφ' ᾧ ἐκέλευσε*: 'that for which He called you.' For the nature and design of the Church's 'high calling of God in Christ Jesus' (Phil. 3 : 14), see ch. 4 : 7 and 2 Tim. 1 : 9; for the origin, process, consummation and result of the same, Rom. 8 : 30.—There is no supplement in W.;—Syr., Vulg.;—Ambrosiast., Fab., Erasm., Musc., Vat., Mont., Tremell., Cocce., Schmidt, Baumg., Mart., Greenf., Gösch., Kenr., Peile, Turnb.

§ After *προσεύχθε*, Lachm. inserts *καὶ* in brackets.

¶ R.;—Bens., Dodd. and later verss. (except Sharpe, Conyb.). See 2 John 13, N. r.

† R.;—Wakef., Thom., Boothr., Sharpe, Murd., Kenr., Turnb. Here and elsewhere I follow the rule of modern grammar, as it is defined and followed by the Amer. Bible Soc.: 'That . . . the form *an* be used before all vowels and diphthongs not pronounced as consonants, and also before *h* silent or unaccented; and that the form *a* be employed in all other cases.'

‡ E. V. *marg.*; as also in Mark 5 : 7; Acts 19 : 13 (the only other instances);—W. (*conjure*), R. Almost all other verss. and commentaries give the full force of the word.—Lachm. and Tisch. read *ἐνορκίζω*.

§ E. V. has the demonstrative also in the parallel 2 Thess. 3 : 14; Rom. 16 : 22 (where only the later editions mark it as a supplement); Col. 4 : 16.—Fab., Calv., Mont., Schmidt, (omit the Vulg. *haec*), All., Sharpe, De W., Peile, Von der H. See Midd on 1 Cor. 5 : 9, and comp. 2 Thess. 3 : 14, N. g.

¶ The word *ἀγίοις* is omitted by Mey., Lachm., Tisch.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
28 The grace of our Lord Jesus Christ <i>be</i> with you. Amen.	28 ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ἀμήν.	28 The grace of our Lord Jesus Christ <i>be</i> with you. <sup>a</sup> Amen.
The first <i>epistle</i> unto the Thessalonians was written from Athens.	Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.	<sup>a</sup> The first to the Thessalonians was written from Athens.

## THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
PAUL, and Sylvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:	ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ.	PAUL, and <sup>a</sup> Silvanus, and <sup>a</sup> Timothy, unto the church 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.	2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.	2 Grace unto you, and peace, from God <sup>b</sup> our Father and the Lord Jesus Christ.
3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;	3 Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπερ-αυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους.	3 We are bound to <sup>c</sup> give thanks to God always for you, brethren, as it is meet, because <sup>d</sup> your faith groweth exceedingly, and the <sup>e</sup> love of <sup>e</sup> each one of you all toward <sup>e</sup> one another aboundeth;

<sup>a</sup> The word *ἀμήν*, bracketed by Knapp, is cancelled by Griesb., Mey., Scholz, Schott, Bloomf., Lachm., Tisch. Comp. Rev. 22 : 21, N. r, &c. I recommend the following marginal note: 'Many omit the word *Amen*.'

<sup>b</sup> The subscriptions to the two Epistles to the Thessalonians are bracketed by Knapp and Theile; given in small type by Hahn; cancelled by Matth., Griesb., Mey., Scholz, Schott, Lachm., Tisch. Bloomf. retains the second. Not only, however, have these additions to the Apostolical Epistles no canonical authority in any case; but in the present case, as is very generally agreed, they are historically inaccurate; it being all but certain, that both Epistles were written from

Corinth. I recommend that in all cases the subscriptions be omitted.

<sup>a</sup> See 1 Thess. 1 : 1, NN. a, b.

<sup>b</sup> This *ἡμῶν* is bracketed by Lachm., and cancelled by Tisch.

<sup>c</sup> See 1 Thess. 2 : 13, N. p.

<sup>d</sup> See 1 Thess. 4 : 6, N. c, &c.

<sup>e</sup> See 1 Thess. 3 : 6, N. j, &c.

<sup>f</sup> See 1 Thess. 2 : 11, N. g, &c.

<sup>g</sup> See 1 Thess. 5 : 11, N. k, &c.



KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure :

4 ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκληησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and the afflictions 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 :

5 ἕνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·

5 \* A token of the righteous judgment of God, that ye should be accounted worthy of the kingdom of God, for which also ye suffer :

<sup>b</sup> Lachm. and Tisch. read ἐγκυχῶσθαι.

<sup>1</sup> Grammatically, ἡμῶν belongs only to διωγμοῖς, and only ταῖς θλίψεσιν τοῖς ἀνέχεσθε.—Fr. M.,—S.;—Beus., Flatt, Penn. De W., Kenr., Von der H., Turnb.

<sup>2</sup> E. V. always so (3 times) in I Thess., and often elsewhere;—Guyse, Wesl. (*sufferings*), Wakef. (*distresses*), Mack., Newc., Thom., Boothr., Sharpe and Turnb. (*troubles*), Conyb., Murd. (*trials*).

<sup>3</sup> Ἐνδειγμα (in the N. T. ἀπαξ λεγόμενον. Hesych. ἀπόδειξις. Comp. εἰδείξις Phil. 1 : 28.) has been construed 1. as an accusative, absolute (Beng.), or governed by εἰς understood (Ros., Koppe, Boothr. for a manifestation, Pelt, Olsh., &c. εἰς ἐνδ., indeed, is the reading of Theophylact and a few MSS., and is favoured by the Syr., and Vulg. in exemplum.), or in apposition with αἷς ἀνέχεσθε (Peile) or with αἷς (it being supposed that, but for the attraction, the relative would stand in the accusative; whereas in the N. T. ἀνέχεσθαι always takes the genitive);—2. as a nominative, in apposition either with ἡμεῖς, the subject of ἀνέχεσθε (Erasm., Camerar., Est., Corn. a Lap., allow this view), or with the whole of the previous clause from ἐπεὶ τῆς ἐπιπονητῆς (Win., De W., Lüsem.). An equal, and even greater, diversity of opinion prevails with regard to the logical structure and relations of the verse. By the majority, perhaps, this ἐνδειγμα, *indication, token, proof*, of the righteous judgment of God, is found in the fact that believers now suffer affliction: 'If God so chastise His own children, much more will He punish His enemies who now persecute them' (to this effect Est. cites August., Bede, Anselm, 'Thomas et glossa ordinaria;') some of these quoting, as Olsh. also does, I Pet. 4 : 17, 18 as parallel), or more commonly thus: 'God is just; and there must therefore be a future judgment, in which the confusion and wrongs of the present time shall be redressed' (Calv., Musc., Aret., Bez., Zanch., Wolf, Gill, Koppe, Pelt. &c.). The leading thought, however, in the previous context—that which awakened the Apostle's thanksgiving to God and his glorying among the churches—is, not that his brethren were now, for the Gospel's sake, in circumstances of trial; but the spirit of Christian heroism, in which they endured. To this same thought, as I conceive, a like prominence must belong in

the appositional reference; and, accordingly, it is in its bearing on these brethren, that the Divine judgment is here primarily considered. The patience and faith of the Thessalonians under persecution indicated the righteous judgment of God, by which they were even now, and hereafter were to be still more gloriously, accredited as meet heirs of His kingdom; just because, and in so far as, there was thus indicated the realization in their character and condition, as God's justified, sanctified, and at the same time suffering people, of the very grounds on which, by the laws of that kingdom, such a judgment must proceed.—Nothing is supplied by Dt., Fr. S.;—Fab., Erasm., Calv., Musc., Vat., Mont., Cocc., Wesl., Wakef., Güsch., De W., Von der H., Turnb.

<sup>4</sup> W. R. (*example*), T. C., G., B.;—Eens., Penn. Murd., (*demonstration*), Dodd. (*display*), Wakef., Mack., Peile, (*proof*) Newc., Boothr., (*manifestation*), Sharpe, Bloomf., Turnb., (*evidence*), Conyb., Kenr. (*as R.*). Foreign verss. generally have simply a noun, *indicium, documentum, Beweis, Anzeige, preuve*, &c. E. V. follows Pagn. *manifesto indicio*.

<sup>5</sup> Such being at all times the tendency, and such the issue—εἰς τὸ καταξιωθῆναι—of God's judgment concerning His afflicted saints.—The aorist is given by a present indicative, *that ye are* &c., in T, C., G.;—Musc. ('malim vertere. In hoc quod digni habemini'), Thom., Van Ess, Peile;—by a preterit indicative, *that ye were* &c., in Mack., Sharpe;—by a future indicative, *that ye shall be* &c., in Moldenh., Stolz, Flatt. I prefer Mey.'s more indefinite, *gewürdigt werden sollet*.—A few (Beng., Zaelariae, Burt., Troll., Fr. S.), regarding the clause ἐνδειγμα . . . τοῦ Θεοῦ as a parenthetical exclamation, connect εἰς τὸ καταξιωθῆναι, as an expression of the purpose for which the Thessalonians suffered, directly with αἷς ἀνέχεσθε.

<sup>6</sup> E. V., Luke 20 : 35 ; 21 : 36;—Eens., Wesl., Thom., Penn. Peile;—Green. See 2 Pet. 3 : 9, N. c., &c.—The usage in regard to καταξίω, as well as the more common simple verb ἀξίω, forbids the interpretation: *that ye may be, or become, or be made, worthy* (Dt. marg.;—Fab., Est. [contra haereticos], Berlenburger Bibel, Beng., Baumg., Mich., Von der H.). See v. 11, N. o.

<sup>7</sup> R.;—Fr. M.,—S.;—Van Ess, Penn, Sharpe, Kenr., Turnb. (*too*).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
6 Seeing <i>it is</i> a righteous thing with God to recompense tribulation to them that trouble you;	Ὁ εἶπερ δίκαιον παρὰ Θεοῦ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν,	6 <sup>¶</sup> If indeed <i>it is</i> a righteous thing with God to recompense <sup>¶</sup> affliction to <sup>¶</sup> those who <sup>¶</sup> afflict you;
7 And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,	7 καὶ ὑμῶν τοῖς θλιβομένοις ἀνεσθῆναι μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ,	7 And to you, who are <sup>¶</sup> afflicted, <sup>¶</sup> rest with us, <sup>¶</sup> at the revelation of the Lord Jesus from heaven, with <sup>¶</sup> the angels of his <sup>¶</sup> power,
8 In flaming fire taking ven-	8 ἐν πυρὶ φλογός, διδόντος	8 In <sup>¶</sup> flaming fire, <sup>¶</sup> rendering

¶ Olsh. connects *εἶπερ δίκαιον* with *εἰς τὸ καταξιωθῆναι* of v. 5; whereas Lünem. adopts the simpler reference of *δίκαιον* to the *δικαίως κρίσεως* of that verse. Regarding the latter as the true verbal link, I would yet add, that vv. 6, 7 are to be explained as an extended vindication of the appositional statement of v. 5 (N. k), and that this vindication is given in the form, not of a dogmatic tautology (*seeing, since, inasmuch as, for, &c.*), but of a hypothetical assumption of the result of an appeal, on the question of a fitting retribution, to the instincts at once of reason and of faith. Not, indeed, as if there were the least doubt respecting the righteousness of any part of the Divine procedure in judging the world. On the contrary, it is the very certainty of that truth, as something altogether beyond cavil, that emboldens the writer, by a sort of logical meiosis, to argue from it conditionally. Schott's remark, therefore: 'haud raro tamen, quod nobis certo persuasum est, tanquam si dubium haberi possit, enuntiamus, audientium legentiumve iudicium rectum provocaturi': 'Not infrequently we announce that, of which we are well persuaded, as if it might be reckoned doubtful, by way of challenging the sober judgment of the hearer or the reader,' is perfectly correct in itself, but is no reason at all for his rendering *εἶπερ* here, as do most others, *siquidem, quoniam, quidem, since, &c.* Chrysost., in like manner, says that *εἶπερ* here stands for *ἐπεὶ* (Damasc. *ἐπειπερ*); but his illustrations are of this sort: *εἰ δίκαιόν ἐστι, γρηοί, παρὰ Θεοῦ τοῖτους ἀμύνασθαι, πάντως ἀμυνεῖται. . . ὡς εἰ ἔλεγέ τις: εἰ μοιεὶ τοὺς πονηροὺς ὁ Θεός. διὰ τοῦτο λέγων οὕτως, ἵνα ἐκείνους ἀναγκάσῃ εἶπερ, ὅτι μοιεὶ. μάλιστα γὰρ αἱ τοιαῦται ψῆγοι ἀναμφίλεκτοι εἰσιν, ὡς καὶ αὐτῶν ἐκείνων εἰδόντων, ὅτι δίκαιόν ἐστιν:* 'If, says he, it is a righteous thing with God to punish these men, punish them He certainly will. . . As if one should say: If God hates the wicked; speaking thus for the very purpose of forcing the confession, that He does hate them. For such sentences are not at all doubtful, those addressed knowing also themselves, that the thing is righteous.' See also Theodor. and Oecum.—In the other (5) cases of *εἶπερ* (excepting I Cor. 8 : 5, where it is complicated with a *καὶ γὰρ* preceding), E. V. renders it, *if so be [that]*;—W. (*if nathless*), R. (*if yet*);—Syr. (= Tremell. *et si*), Vulg. (*si tamen*);—on which, Pelag.: 'Hic, si tamen, confirmantis sermo

est, non dubitantis.')

;—De W., Lünem., (*wenn anders*;—which is given also, as the proper force of the particle, by Herm. *ad Vig.*, p. 831, who adds: 'usurpatur de re, quae esse sumitur, sed in incerto relinquitur, utrum jure an injuria sumatur.'). Alford at Rom. 8 : 9 ('Chrys. tries to prove *εἶπερ* = *ἐπειπερ* here by adducing 2 Thess. 1 : 6, where however, as here, the meaning is, *if so be that, if at least.*);—L. and S. (*if at all events, if indeed*). Schirl. (*wenn anders, wenn sonst, wenn ja*). See 1 Pet. 2 : 3, N. j.

¶ See v. 4, N. j.

¶ For *those who*, see I Thess. 4 : 13, NN. q, r, &c.

¶ See I Thess. 3 : 4, N. t.

¶ Hesych.: 'ἀρεσις. ἀράπασις.' Properly, however, the word means, 'a letting up or loose, remission, relaxation' (Rob.). Hence Erasm. and most other Latin verss. have here *relaxationem*; Fr. M. and S., *du relâche*. Comp. the ἀνάπαυσις of Acts 3 : 19.

¶ The Greek construction is retained by W., B., R.;—Bens. *note*. Dodd., Wesl., Wakef., Thom., Sharpe, Murd., Kenr., Turnb.;—and many foreign verss.

¶ Beng.: 'Angeli inserviunt Christo in exerenda ejus potentia': 'The angels serve Christ in exhibiting His power.' Their own power is not referred to, except as that is implied in their ministerial attendance on the Lord; and still less their number, *with the host of His angels* (Syr., as interpreted by Corn. a Lap. and Murd.;—Drus., Mich., Koppe [follows it], Krause, Stolz, Mey.).—Here also the Greek construction is retained or allowed by E. V. *marg.*;—W., C., B., R.;—Engl. Ann., Bens. *note*, M. Henry, Gill, Newc. *marg.* Scott, Sharpe, Conyb., Kenr.;—and very many foreign verss.

¶ E. V. *marg.*;—C., B., R.;—Engl. Ann., Bens. *note*, M. Henry, Gill, Scott, Sharpe, Kenr. See 2 Pet. 2 : 11, N. h. &c.

¶ Gr. *fire of flame*. For *πυρὶ φλογός*, Scholz and Lachm. read *φλογὶ πυρός* (Syr., Vulg., &c.). *flame of fire* = *fiery flame*.

¶ The words *ἐν πυρὶ φλογός* [*φλογὶ πυρός*] are connected, as describing the instrument or manner of vengeance, with *διδόντος*, by Syr., Vulg. (as some punctuate and explain), Dt. (especially the later edition);—Fab., Pagn., Bez., Cocc., B. and

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:	ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.	vengeance to *those who know not God, and *to those who obey not the gospel of our Lord Jesus Christ:
9 Who shall be punished with	9 οἵτινες δίκην τίσουσιν, ὅλε-	9 *Who *shall be punished

L., Baumg., Moldenh., Mich., Ros., Mack., Thom., Penn., Troll., Von der H., Turnb. The same thing is indicated also by the text of Hahn and Theile. But according to our text, and nearly all other editions and verss. (including the original edition of E. V., which has the comma after *ἴτε*), they express a separate and distinct feature of the revelation. Comp. Sept. Ex. 3 : 2, ἐν πνεύματι γλωσσῶς, though with the same variation (ἐν γλωσσῇ πνεύματι) as here; 19 : 18; Is. 66 : 15, ὡς πῖρ, but in Hebrew, אשׁ תִּשָּׂרֵף; Dan. 7 : 9, γλῶσ̄σ̄ πνεύματι; &c. Whichever of these constructions be preferred, and even with the reading *γλωσσῇ πνεύματι*, the participle *διδότος* itself must be referred to τοῦ Κυρίου Ἰησοῦ.—With the phrase *διδόναι ἐδιδουσι*, comp. Heb. and Sept. Numb. 31 : 3 and Ezek. 25 : 11, אָרַבְתִּי אֶת־עֵינָי אֶל־יִשְׂרָאֵל לֵאמֹר אֲדֹנָי אֱלֹהֵינוּ יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל. [*ἀπο*]-δοῦναι ἐδιδουσι. To render vengeance is employed by E. V. at Deut. 32 : 41, 43, where the Sept. has [ἀντ]-αποδοῦναι δίκην. For its use here, see E. V. marg. (*yielding*);—W., R., (use to give), T., C., G., B.;—Hamm. *Par.*, Bens. (*distributing*), Peile (*awarding just retribution*). In like manner, the Vulg. and Germ., with some other Latin and German verss., have *dare*, *geben*, *zuthölen*, &c.

\* For those who (*bis*), see I Thess. 4 : 13, NN. q. r, &c.

† It is not safe to rely, as Lünem. and others do, on the repetition of the article before *μὴ ἵπταζοῦσιν* as sufficient of itself to demonstrate that a different class of persons is meant from the *μὴ εἰδοσι Θεόν*, whether *Jews*, as distinguished from the *Heathen* (Fr. M.;—Ambrosiast., Bens., Beng. [*Judæcis maxime*];—and so Wesl., and others; Koppe, Baumgarten-Crusius, Lünem.), or *pestes in sinu Ecclesiae latitantes, hypocrites, unworthy professors of Christianity*, as distinguished from *manifestos Christi hostes, infidels, non-professors* (Aret., Zanch., Bloomf.), or *wicked carnal heretical Gnostic Christians*,<sup>2</sup> as distinguished from *obdurate Jews*? (Hamm.), or generally, and, as I think, correctly, *those, who, whether Jews or Gentiles, having heard, disobey the Gospel*, as distinguished from *those who have misimproved the light of nature* (Est., Coec., Whitb., Wells, B. and L., M. Henry, Guyse, Baumg., Mich., Mack., Flatt, Peile;—Green). The second article might possibly serve merely to give prominence to another, and still darker, aspect of the same class (Calv., Turret., Pelt, Schott, Olsh., De W., &c.). Comp. Rev. 16 : 2, N. j. But I see no reason in the present case to waive the operation of the ordinary grammatical rule, especially as *ignorance of God* is frequently with Paul the specific characteristic of Gentilism; I Thess. 4 : 5, τὰ ἐθνη τὰ μὴ εἰδῶτα τὸν Θεόν (comp. Sept. Jer. 10 : 25, ἔκζητον τὸν Θεὸν οὐκ ἐπί ἐθνη τὰ μὴ εἰδῶτα σε); Acts 17 : 23, 30; Rom. 1 : 28;

Gal. 4 : 8; Eph. 2 : 12; &c.; and it is, moreover, probable that the present (vv. 4, 5), no less than the previous (1 Thess. 2 : 14; Acts 17 : 5, &c.), sufferings of this church had a double source, in the blind ungodliness of the Heathen in general, and the special malignity of all such as resisted the grace of the Gospel.—Among those who repeat the demonstrative, as well as the relative, may be mentioned T.;—Syr., Germ., Dt., It., Fr. M.;—S.;—Ambrosiast., Tremell., Pisc., Coec., Bens., Guyse, Dodd, Mack., Thom., Greenf., Mord., Peile, Von der H.

‡ The word *Χριστοῦ*, bracketed by Knapp and Lachm., is cancelled by Beng. in his German version, Mey., Tisch.

§ *Οἵτινες*, all such, and as being such.

¶ According to the punctuation of our text and of most other editions, the form of the original would be more properly given thus: *shall suffer punishment, everlasting destruction, from* &c. (and so, except that the word *even* is supplied before *everlasting*, Mack. and Newc. So also Thom. and Sharpe, except that the former has the indefinite article *an* before *everlasting*, and both omit the comma after *destruction*. Bens. *shall suffer, for their pun., everl. dest.* Many foreign verss., in like manner, preserve both the active verb and the apposition.). My only objection to it is, that the several parts of the verse seem to be more closely bound together in meaning, *δίκην τίσουσιν* with *ὀλεθρον αἰώνιον*, and both with *ἀπό*, than this arrangement represents. What the wicked shall suffer is not *κόλασις* merely (Theodor. *κόλασθῆσορται*), but *δίκη*, *justice*—*τὴν ἀντιμισθίαν, ἣν δεῖ* (Rom. 1 : 27)—*ἐνδοξομισθαποδοσίαν* (Heb. 2 : 2)—*the met. just. recompense of reward*; and that is here intimated to be nothing less than *everlasting destruction*. Again, their judicial destruction, or their destroying punishment, shall be *from the face* &c., whether, 1., as *its source or cause* (It., Fr. M.;—Pagn. [*damnati a*]), Grot., Whitb. and Barn. [the second *ἀπο*], Wells, B. and L., Bens., Beng., M. Henry, Moldenh., Mack., Storr, Boothr., Flatt, Pelt, De W. [as probable], Conyb. Comp. Is. 13 : 6 [Joel 1 : 15], אֲשֶׁר יִשְׂרָאֵל; or, 2., as that, in being eternally *sundered* from which shall consist the main element of woe (Musc., Bez., Engl. Ann., Whitb. and Barn. [the first *ἀπό*], Turret., Mich., Koppe, Krause, Stolz, Van Ess, Gossner, Clarke, Mey., Gösch., Schott, Olsh., Bloomf., Lünem., Von der H.;—Bretsch., Wahl, Rob. Comp. Gen. 4 : 16; Prov. 15 : 29; Jerem. 32 : 31; Matt. 22 : 13; I John 2 : 28, N. a, and the references there.); or, 3., as that, the *mere manifestation* of which will suffice to effect the ruin of the ungodly—in the day of our Lord's *veni, vidi, vici*—(Chrysost., Occum., Theophylact,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
everlasting destruction from the presence of the Lord, and from the glory of his power;	θρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,	with everlasting <sup>e</sup> destruction from the 'face of the Lord, and from the glory of his <sup>f</sup> strength;
10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.	10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ, καὶ θαυμάσθῆναι ἐν πᾶσι τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.	10 When he shall come to be glorified <sup>b</sup> in his saints, and admired <sup>b</sup> in all <sup>1</sup> those who <sup>1</sup> believe (because our testimony <sup>k</sup> to you was believed), <sup>1</sup> in that day.

Est., Corn. a Lap., Mart. Comp. ch. 2 : 8, N. t; Ex. 14 : 24; Ps. 104 : 32; Heb. and Sept. Is. 2 : 19, 21; Hab. 3 : 6; Rev. 6 : 16; 20 : 11. Shakespeare, *Julius Caesar*, i. 3 :

'Caesar shall forth: the things that threaten'd me,  
'Ne'er look'd but on my back; when they shall see  
'The face of Caesar, they are vanished.'

The *first* and *second* explanations are allowed by Fr. S.;—Dt. Ann., Wolf, Guyse, Dodd., Baumg., Ros., Newc., Coke, Scott;—the *second* and *third*, by Gill, Gerl.;—*all three*, by Aret.

\* Lachm. reads ἀλέθριον.

<sup>f</sup> E. V., generally; see especially Matt. 18 : 10; Luke 1 : 76; 2 Cor. 4 : 6; 1 Pet. 3 : 12; Rev. 20 : 11;—W., R.;—Latin verss., except Pagn. and Castal., (*facie*), German verss. (*Angesicht*);—except that Mey. and Flatt make προσώπου τοῦ Κυρίου = τῷ Κύριον), Italian verss. (*faccia*), Fr. M.,—S., (*face*);—Dodd., Newc., Turnb.

<sup>g</sup> See Rev. 7 : 12, N. o., &c.; and comp. Ps. 89 : 17.—Syr. (= ܒܫܝܚܐ = Tremell. *virium*), Dt. (*sterkte*), Fr. M.,—S., (*force*);—Bez., Pisc., Zanch., Coec., Schmidt, Beng., Storr, (use *robur*), Baumg., All., (*Kraft*), Penn (*might*), Sharpe.

<sup>h</sup> Not = *διὰ* or *ἐπὶ*, *by*, *through*, *durch*, *von*, *per*, *ab* (Chrysost., Oecum., Theophylact, Moldenh., Knin., Ros. [the second *ἐν*];—and so Van Ess, Penn), Wakef., Mack., Newc., Thom., Boothr., Scott [the first *ἐν*], Mey., Flatt, Schott, Turnb.);—nor: *with* (Germ.);—nor: *among*, *au milieu de* (Fr. S. *marg.*;—Mich., Van Ess [the first], Sharpe, Von der II. [the second]). See 2 Pet. 1 : 1, N. d. As the woman is of the man (1 Cor. 11 : 7), so shall the Church be 'the glory of Christ' (2 Cor. 8 : 23). Into her, and around her, He will pour His own glory; and so shall all eyes, in her, as in a bright and stainless mirror, see and adore her Lord. Pelag.: 'Ipse in suis glorificandus est membris, quae solis splendore fulgebunt': 'He himself is to be glorified in His members, which shall shine with the brightness of the sun.' Comp. Ps. 90 : 16, 17; Is. 43 : 7; 46 : 13; 60 : 1, 2, 14, 19; 62 : 3; Jerem. 13 : 11; 33 : 9; John 17 : 10, 22; Rom. 8 : 18; 2 Cor. 3 : 18; 2 Thess. 2 : 14; Rev. 21 : 11, 23. Thus also would the Apostle render more vivid the contrast (*ἀπὸ* . . . *ἐν*) between the relations of the friends, and of the foes, of Christ, to the glory which shall be revealed. What repels, scatters, destroys, the latter, is to the former the very centre of a

blessed attraction—the bond of an indissoluble union—a congenial element of joy and praise, that shall pervade their whole being, filling it to overflowing.

<sup>i</sup> See 1 Thess. 4 : 13, NN. q, r, &c.

<sup>j</sup> For πιστεύουσιν, Wells and all the recent editors read πιστεύσασιν (A. B. D. E. F. G. many cursive MSS. Vulg. &c. Chrysost., &c.). I recommend that this reading be adopted: *believed. πιστεύσασιν . . . ἐπιστεύθη.*

<sup>k</sup> E. V. is certainly right, notwithstanding the absence of another *τὸ* (see 1 Thess. 1 : 1, N. c), in connecting *ἐφ' ὑμᾶς* with *μαρτύριον*, not, as some (G.;—Wesl., Mack., Stolz, Sharpe, Turnb.: *believed of, among, by, you*), with *ἐπιστεύθη*. But neither can *ἐπί*, especially when followed by an accusative, mean *among*. That it here marks the direction (*to, toward*, &c.) of the testimony, is the opinion of T., C., B.;—Erasm., Calv., Castal., Musc., Vat., Beng. (but with a fanciful amplification: '*ad vos usque, in occidente*'), Moldenh., Koppe, Kranse, Ros., Thom., Penn, Gerl., Olsh., De W., Lünem., Kenr., Peile;—Rob. Comp. Luke 9 : 5, and Rev. 14 : 6, N. f.

<sup>l</sup> It is not worth while to trace the almost numberless variations of ingenious, and of violent, error in the exegesis of this verse, particularly as regards the reference and interpretation of *ἐν τῇ ἡμέρᾳ ἐκείνῃ*. The only tolerable view is that which explains the clause, *ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς*, as one of Paul's sudden parentheses, by means of which he here, on the suggestion of the preceding *πᾶσι τοῖς πιστεύουσιν*, and for the purposes at once of encouragement and of warning, justifies himself in pointing the suffering saints at Thessalonica, for *their* consolation, to the terrors and glories of the coming judgment. After the parenthesis, however, I insert a comma, in order to indicate the connection of the closing words, not with *ἔλθῃ* (Beng., Newc., Bloomf., Conyb., &c.—some even proposing a transposition, for which Rom. 2 : 12, 16 is in vain cited by Bens. as parallel: *in that day when he shall come!*), nor with *ἐνδοξασθῆναι* exclusively (Fr. M.), nor with *θαυμάσθῆναι* exclusively (Bnrt., Schott, Penn, Lünem.), but with the whole result of the Lord's advent, as that is expressed in this verse. Lünem., indeed, is inclined to think, that the addition is intended merely to balance in the second half the *ὅταν ἔλθῃ* of the first; though he adds that possibly Calv. may be right: '*repetit in die*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 Wherefore also we pray always for you, that our God would count you worthy of <i>this</i>	11 εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεός	11 "To which end also we pray always for you, that our God "may "count you worthy of

*illa* . . . Ideo autem repetit, ut fidelium vota cohibeat, ne ultra modum festinent: 'He repeats *in that day*; and this he does for the sake of restraining the desires of the faithful from making undue haste.' But might it not be said that the main force of the words, ἐν τῇ ἡμέρᾳ ἐκείνῃ, is to represent the issues of the Divine judgment, in both its aspects (vv. 6, 7) of goodness and severity, as consummated at one and the same time; the glorification of the Church being simultaneous with the overthrow of her enemies, when that

‘ . . . . . day  
‘Appears of respiration to the just,  
‘And vengeance to the wicked.’

(Milton, *P. L.* xii. 539-541.)

—The above, or equivalent, punctuation is employed by B;—It.;—Pagn., Mont., Tremell., Bez., Sharpe, &c.

<sup>m</sup> ‘*To which end*—to wit, the glory of the Lord, as finally revealed in and through the Church.’—E. V., comp. Rom. 14 : 9; 2 Cor. 2 : 9; Col. 1 : 29; &c.;—Erasm., Muse., Vat., Mont., Zaneh., Cocc., Beng., (*ad [in] quod*);—Beng. adding: ‘*huc orando nitimur*’: ‘to this point we strive in our prayers’), Pagn., Bez., Pisc., (*cujus rei gratia*), Calv. (*in quam rem*), Hamm., Par., Pyle, Wakef., Thom., (*to [for] which purpose*), Schmidt (*in quem finem*), Wesl., Newe., Conyb., Peile, (*to this [which] end*), Baumg. (*dazu*), Moldenh., De W., (*zu dem [welchem] Ende*), Bloomf. (*in order to which*);—Rob. (*to which end, wherunto*). No one follows Koppe here in his application of what used to be much in vogue as a summary method of dealing with Paul’s connectives: ‘*mera particula transeundi*’: ‘a mere particle of transition.’ But Lünem., while rejecting this, along with the illative construction (*wherfore*, &c.), thinks it necessary to have recourse to another meaning of *εἰς*, viz. *in Beziehung auf, in relation to*; his objection to the final interpretation and reference proposed above being, that the Apostle regarded the future glorification of Christ in believers as a fixed fact, not at all dependent on his prayers; of which, therefore, the only aim could be, that the *Thessalonians* also might then be found to be of the number of those, in whom that glorification shall be accomplished. But, 1., the writer proceeds from the outset on the assumption, that the *Thessalonians* were already of that number; and, 2., it is no part whatever of Pauline philosophy, that the gracious and unalterable purpose of God vacates the prayers and efforts of faith. Only by means of these could Paul and his brethren aspire to be co-workers with God toward the predestined result. See 1 Cor. 3 : 9; 2 Cor. 6 : 1; Phil. 2 : 12, 13; &c.

<sup>n</sup> W., T., G., R., (*make*; without an auxiliary), C. (*will*);—Mack., Sharpe, Conyb., Kenr., Peile, Turnb. Foreign verss. have simply a present subjunctive. E. V. follows B.

<sup>o</sup> But why should Paul be so earnest in prayer, that the *Thessalonians* might be counted worthy of the calling, when they had already been called? And how can any sinful man be worthy of the heavenly calling? These are thought to be difficulties; and one or the other, or both of them, expositors in general avoid only by dint of certain exegetical liberties with the Greek. Thus, 1. most (W., T., C., G., B., R.;—Syr., Germ., Dt. *marg.*, Fr. M.,—S. *marg.*;—Fab., Castal., Zeg., Grot., Cocc., Hamm., Schmidt, Whitb., Wells, B. and L., Turret., Beng., Guyse, Dodd., Wesl., Pyle, Moldenh., Mart., Mich., Wakef., Thom., Stolz, Van Ess, All., Burt., Olsh., Troll., Murd., Kenr., Von der H., Turnb.;—Schöttg.) take ἀξιῶω in the sense of *to make* (or, as Koppe and Krause, *to keep*) *worthy*. But, as was remarked above (v. 5, N. n), there is not the slightest warrant for this in the usage of the word. 2. Others (Aeth., It. *note*;—Calv., Bez., Pisc., Dt. and Engl. Ann., Bens., Gill, Ros., Mey., Pelt, Schott, De W., Bloomf., Lünem., Peile;—Schlens., Wahl, Schirl.) understand by ἀξιῶω metonymically the future glory and blessedness, to which the believer is called. But this also is not a little arbitrary, such texts as have been cited in its behalf—Rom. 11 : 29; Eph. 1 : 18; 4 : 1, 4; Phil. 3 : 14; Heb. 3 : 1—being really destitute of force; nor is much gained by Lünem.’s reference to Col. 1 : 5 for an ‘analogous’ use of ἐλπίζω. In the N. T., ἀξιῶω is employed to express the act of God in calling men into the fellowship of the Gospel; or the state of present privilege and hope, into which they are thus introduced; and, in either case, is fully represented by our own word, *calling*. 3. Aret., Baumg., and Flatt. in their commentaries, combine the two hermeneutical licenses just mentioned. The whole difficulty, however, in the way of retaining the proper and ordinary meaning of both the verb and the noun, comes of the idea, that the Divine act, denoted by the former, is preliminary to what is denoted by the latter. But this is a mere assumption, not required by philology, or by the truth of doctrine. The preceding context, moreover, on which the present verse expressly depends (*εἰς ὃ*), would seem naturally to direct the mind forward to that decisive judgment, which God

‘Pronounces lastly on each deed’ (Milton, *Lycidas*, 83)—

that ‘Well done, good and faithful servant’ (Matt. 25 : 23), which proclaims alike the efficiency of the call, and the patient, fruitful fidelity of those, who have ‘walked worthy of their vocation’ (Eph. 4 : 1, ἀξιῶω τῆς κλήσεως ἣς ἐκλήθητε. Similar to this in every N. T. instance is the logical relation between ἀξιῶω and the word governed by it; 1 Thess. 2 : 12; &c. Comp. also the use of ἀξιῶω in Matt. 3 : 8; Luke 3 : 8; Acts 26 : 20.), and so have ‘made their calling and election sure’

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
calling, and fulfil all the good pleasure of <i>his</i> goodness, and the work of faith with power :	ἡμῶν, καὶ πληρώσῃ πάσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει.	the calling, and fulfil every desire of goodness, and work of faith, with power ;
12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.	12 ὅπως ἐνδοξασθῆ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.	12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

(2 Pet. I : 10). For 'many are called,' who are not 'chosen' (Matt. 20 : 16). Correctly, therefore, Pelag., at least as regards the force of the verb: 'Ut digni inveniamini ad id quod vocati estis: quia priores invitati, non erant digni': 'that ye may be found worthy of that to which ye have been called; for those first bidden were not worthy.' The latter half of the verse, καὶ πληρώσῃ πλ., regards the process, by which alone this object of the Apostle's heart could be secured. 'The judgment of God is according to truth' (Rom. 2 : 2), and whom He counts worthy, He first makes worthy—worthy in state and in character, as His own justified and holy children.

<sup>p</sup> 'The calling—to that very glory, of which I have just spoken.'—T., B.;—German verss. (except that All. follows the Vulg. *sua*; as Scholef. and others also do. Peile has *your*). Dt.;—Fab., Calv., Mont., Cocc., Schmidt, Mack., Greenf., Gösch., Sharpe, Turab. Comp. 3 John 7, N. f.

<sup>q</sup> I. To the E. V. interpretation, followed by many, De W. and Länem. object, I., that, from the construction of the sentence, εἰδοξίαν ἀγαθωσύνης must have the same reference as ἔργον πίστεως, which all understand of the Thessalonians;—2., that ἀγαθωσύνη, which occurs 4 times in the N. T., and only in Paul's writings, is nowhere else used by him for the goodness of God;—and, 3., that that interpretation would have required πᾶσαν τὴν εἰδοξίαν ἀγαθωσύνης [αὐτοῦ]. For this last point, may be cited also Green's remark, that, when πᾶς takes a singular noun (if not strictly an abstract, or a proper name) without the article, in such a case πᾶς signifies *every*. II. Some (Theophylact, Grot., Hamm., Moldenh., Koppe, Krause, Stolz, Van Ess, All., Gossner, Mey., Olsh., Barn., Peile;—Schleus., Bretsch.) refer εἰδοξίαν to God and ἀγαθωσύνης to the Thessalonians, with this sense: *all goodness that is well-pleasing to Him*;—a mode of explanation, which Länem. pronounces still more inadmissible (De W. had called it *impossible*.) than the other. To have given it even the slightest show of authority, the Greek, he says, must have been πᾶσαν ἀγαθωσύνην εἰδοξίας. III. Accordingly, the reference of the entire phrase to the Thessalonians is adopted by T. and C. (apparently: *all delectation of goodness*);—Syr. (= Tremell. 'impleat vos omni voluntate rerum bonarum';—a construction of the preceding εἰμᾶς, as under the government of πληρώσῃ, that is found also in Ambrosiast., Fab., Olsh., Castal., Vat. marg. (*omnem vestram voluntatem erga bonitatem*), Nösselt, Ros., Wakef., Schott, Burt., De W., Troll,

Conyb., Länem., Turab.;—Schöttg., Wahl, Green, Rob., Schirl. and is allowed by Cocc., and Schleus. ('nisi interpretari malis; *omne virtutis studium*'); while yet others, by their selection of terms and avoidance of any pronominal supplement, leave doubtful the version, which, however, they often interpret in the sense of E. V.; thus: B., Kenr., (*all [the] good pleasure of goodness*);—Vulg. (*omnem voluntatem bonitatis*), Germ. (*alles Wohlgefallen der Güte*);—Ambrosiast. (*omni placito bonitatis*), Erasmi, Musc., Vat., (*omne bonum propositum bonit.*) Cocc., Schmidt, (*omne beneplacitum bonit.*), Von der H. (*alles Wohlgefallen von Güteigkeit*). See N. r.—For *every*, see Krause, Wakef., Van Ess, Burt., De W., Troll., Länem.;—Green.

<sup>r</sup> *Eἰδοξία* is properly *mental satisfaction, complacency*; and then *inclination, bent*. I take the word which E. V. employs at Rom. 10 : 1, as being, though not an exact representative, convenient for the present construction.—Wakef., Burt., Troll., (*intention*), Penn. (*purpose*), De W. ('*Wohlgefallen an [Geneigtheit zu]*'), Bloomf. (*designs*), Conyb. (*love*). Turab. (*delight*);—Schöttg. ('*Adfectus benevolus, summum desiderium*'), Wahl (*dulcedinem*). Green (*as Penn*). Rob. ('*pleasure in any thing, desire*'), Schirl. (*die gute Absicht, der sehnliche Wunsch*). See N. q.

<sup>s</sup> See N. q. According to the interpretation adopted, the force of πᾶσαν may properly be regarded as extending to ἔργον. Comp. John 3 : 21; Phil. 2 : 12, 13; &c.—Wakef.

<sup>t</sup> That ἐν δυνάμει belongs to the verb (comp. Rom. 1 : 4; 2 Cor. 12 : 9; 13 : 3; Eph. 1 : 19; Col. 1 : 29; 1 Pet. 1 : 5) is indicated by T., C., G.;—It., French. verss.;—Pagn., Musc., Bez., Pise, Est., Dt. Ann., Grot., Hamm., Bens., Baumg., Moldenh., Mich., Koppe, Krause, Ros., Wakef., Mack., Neue, Thom., Stolz, Van Ess, Scott, All., Mey., Flatt, Pelt, Burt., Gösch., Schott, Penn, Sharpe, Olsh., De W., Bloomf., Troll., Barn., Conyb., Länem.

<sup>u</sup> This *Χριστοῦ*, bracketed by Knapp and Lachm., is cancelled by Mey. and Tisch.

<sup>v</sup> Marginal note: 'Or, *our God and Lord*.' So Fr. S.;—Krause, Thom., Burt. (allows it), Horne (*Introduction, &c.*), Diek (*Lectures, &c.*). But the application, in this instance, of the common rule about several words coupled by conjunctions, and preceded by a single article, is fairly questionable on the grounds stated by Midd.: 'The difficulty arises from

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. II	CHAP. II.	CHAP. II
Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and <i>by</i> our gathering together unto him,	'ΕΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν,	*BUT we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and <sup>c</sup> our gathering together unto him,
2 That ye be not soon shaken	2 εἰς τὸ μὴ ταχέως σαλευ-	2 That ye be not <sup>d</sup> quickly

the single circumstance, that *Κέριος* *Ι. Χρ.* is a common title of Christ, and is often used independently of all which precedes it. . . . The words *Κυριος* *Ἰησ. Χριστος* are usually taken together; and the acquiescence of antiquity induces a strong suspicion that in this instance such was the received construction.<sup>2</sup>

\* You see, then, what is to be expected, and prayed for, as your portion at the coming of the Lord. *But*, in regard to that coming itself, &c.? Or perhaps the Greek arrangement may rather suggest an opposition between *ἔρωτῶμεν ὑμᾶς* here and *προσεννομεθα περὶ ὑμῶν* of ch. I : II.—See 1 Thess. 5 : 12, N. o., &c. W.;—Bens., Dodd., Penn., Scholef., Conyb., Murd., Turnb.;—and many foreign verss.

<sup>b</sup> The explanation of this clause as a form of adjuration, in which E. V. and many other old verss. follow the Vulg. (*per*), is now generally abandoned, as unwarranted by N. T. usage, and as forming in itself an unsuitable introduction to a detailed correction of errors on this very topic of the advent. But Linnem.: 'There is nothing to hinder our allowing the preposition even here its most proper force. The sense is: *In the interest of the coming, that is, in order to keep it clear from every thing erroneous,*' is too artificial. Much more simple and satisfactory is it, to make *ἐπέω* = *περὶ, de, of, concerning*, as it is sometimes used, and especially in later Greek, 'without the accessory idea of advantage to any one' (Buttmann, § 147). In the present connection, however, *ἐπέω* is better than *περὶ*, as conveying 'the further signification of interest or concern in the subject' (Green; who refers also to Acts 5 : 41; Rom. 9 : 27; 2 Cor. 5 : 12; 8 : 23; &c.). Indeed, I am not sure that the writer's idea was not of this sort: 'For the sake of our Lord's coming, and our common interest in that event.' (Germ. *der Zukunft halben*;—Schmidt and Bretsch. *propter*; Greenf. *למען*; Sharpe *for*). But the above general sense is given by Syr., as interpreted by Murd., (*Σ* *in regard to*, which is better than Tremell. *per*; though the meaning may just as well be that of the London Polyglott, *ob*), Aeth., Fr. M.,—S.;—Calv. *marg.*, Castal., Muse. *Comm.* (though with this illustration of the Vulg.: 'Quod si quis vulgatam lectionem retinendam, legendumque esse iudicat, Rogamus autem vos, fratres, per adventum Domini nostri Jesu Christi, et nostri aggregationem ad illum: cogitet quomodo affectos oporteat eos esse erga adventum Domini nostri Jesu Christi, et aggregationem ad illum, quos Apostolus re-

spectu utriusque rogandos esse censuit. Solemnis enim handquaquam per ea rogare, quae nullo, vel certe modico in pretio esse novimus: sed ea rogantes praeteximus, de quibus non dubitamus, quin sint impense clara et desiderata. Si roges mulierem per adventum mariti ipsius, et sui cum illo conjunctionem, consulto hoc feceris, si sit amans mariti sui: secus vero, si plaris absentiam illius quam adventum faciat': 'But if any one thinks that the common reading should be retained: We beseech you, brethren, *by* &c., let him consider how those must have been disposed toward the coming of our Lord Jesus Christ, and the gathering together unto Him, who, in the Apostle's judgment, were to be besought on the ground of these two events. For it is not at all customary for us, in our entreaties, to plead matters which we know to be held in little or no account; but we put forward those things which, we doubt not, are exceedingly dear and longed for. If you entreat a woman by the coming of her husband, and her reunion with him, you have done wisely, provided she love her husband; but not so, if she prefer his absence to his arrival.' And so the *per* is generally understood; e. g. Pelag.: '*per adventum* &c. Quo vobis carius nihil esse, sum certus': '*by the coming*—than which, I am sure, there is nothing dearer to you.', Zanch., Vorstius, Grot., Hamm. (*as above*);—and so Bens., Wosl., Pyle, Newt., Wakef., Mack., Newc., Burt., Penn., Bloomf., Troll., Scholef., Conyb.), Wolf., Beng., Baumg., Moldenh., Nösselt, Koppe, Storr, Ros., Thom. and Boothr. (*with respect to*), Stolz, Van Ess, Mey., Flatt, Pelt, Gösch., Schott, Baumgarten-Crusius, Olsh., De W., Wieseler, Elliott (*Horae Apocal.* ed. ii. vol. iii. p. 76: *with regard to*), Barn. (*respecting*), Peile (*on the subject of*), Turnb. (*in respect to*);—Schleus., Wahl, Wim., Rob., Schirl.;—and is seemingly preferred by Whitb., as it is allowed by Gill.

<sup>c</sup> The Vulg. errs in putting *ἐπισυναγωγῆς* under the government of *παρουσίας* (and so August. and Ambrosiast.). But neither is there any thing for the E. V. repetition of the preposition, in Hamm., Wells and later English verss. (except Sharpe).

<sup>d</sup> 'In any hour, on the first assault, of temptation;' not, as Storr and Olsh.: 'So soon after my personal presence and instructions?' (comp. *ὄτω ταχέως* of Gal. I : 6); though it is true that the insertion of such a word at all, in such an address, was probably intended for a delicate implication, that the Thessalonians, or some of them, had already fallen into

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
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.	θῆναι ὑμᾶς ἀπὸ τοῦ ροῦς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.	shaken 'in 'your 'mind, 'nor 'alarmed, neither by spirit, nor by word 'nor by letter as 'from us, as that the day 'of Christ 'is present.

the snare.—E. V., Luke 14 : 21 ; 16 : 6 ;—T., C., G., B., (*suddenly*), R. (*easily*) ;—Latin verss. (*cito*) ;—except Ambrosiast., *facile*, Dt. (*haastiglijk*), It. (*tosto*), Fr. M. (*subitement*), Fr. S. (*promptement*) ;—B. and L. (*ligérement*). Berlenburger Bibel and most of the later German verss. [*iso*] *geschwind*—*gleich*—*schnell* ;—for Luther's *bald*), Kuin. (*statim*), Ros. (*subito*), Wakef., Thom., Sharpe, Bloomf., (*hastily*), Newc., Scott, (*as R.*), Conyb. (*rashly*), Turnb. ;—Bretsch., Wahl, ([*præpostere, temere,*] *übereilt, zu schnell*), Rob. (*quickly, hastily*).

\* Gr. *from*—like a ship tossed in a rolling sea (*σαλεύω*, from *σάλος*) from its moorings. Comp. Gal. 1 : 6 ; Col. 1 : 23 ; &c. The nearest approach that our idiom allows is, when we speak of a man *driven out of his mind*. Most English verss., however, do retain *from* here, but (excepting T., C., G., B., *moved from your mind* ; and Sharpe, *shaken from your mind*) with a different interpretation of *ροῦς* (see N. g), or else with some periphrastic amplification (thus : Dodd., *moved from the steadiness of your mind* ; Burt., *from your better mind* ; Bloomf., Peile, *shaken from the hitherto settled persuasion of your mind* ; Conyb., *shaken from your soberness of mind*).

† The article has here, as often both in Greek and other languages, the force of a pronominal reference to the subject of the preceding verb ; and therefore the word, that does no more than translate this idiom, need not, I think, be italicized.—A pronoun is introduced by (in addition to those named in N. e) Syr. and Vulg. (with their followers). Germ., Fr. M.,—S. ;—Hamm., Bens., Wakef., Mack., Newc., Thom., Boothr., Greenf., Scholef. ('If the translation *in mind* be altered at all, I do not see that any greater change is required than *in your mind*.') Turnb. The reading of some MSS., ἀπὸ τοῦ ροῦς ὑμῶν, which Syr., Vulg., and other ancient verss., are supposed to have followed, may rather have been formed upon the verss.

‡ By many, *ροῦς* is understood to mean the more correct views (Castal., Grot., Cocc., Flatt, &c., *sententia* ; Dt., *verstand* ; French verss., *sentiment* ; Hamm., *opinion* ; Moldenh., *der erlangten Erkenntniss, oder Einsicht* ; &c.), which the Thessalonians had hitherto entertained, as on other topics, so especially on that of the expected advent ; some even (Wolf., Baumg., Storr, Burt. [as allowable], &c.) finding a specific reference to the real sense of the writer's own words [in his former Epistle]. Little as this is warranted by the Greek, it is much better certainly than Mack.'s idea : '*shaken from your purpose of following the business of the present life*' !

§ A negative particle is employed by W., T., C., G., B., R. ;—Bens., Wells, Dodd., Wakef., Mack., Thom., Boothr., Penn,

Bloomf., Conyb., Murd., Kenr., Peile, Turnb. ;—nearly all foreign verss. For *μήτε*, Schott, Hahn, Lachm., Tisch., read *μήδε*, with the approbation of Win. (p. 578), De W., Lünem., &c.

¶ W. (*be affeared*), R. (*be terrified*) ;—Vulgate (*terreamini*), Germ. (*erschrecken*), Dt. (*verschrökt*) ;—August., Bez., Pisc., Schmidt, (*as Vulg.*), Bens. (*dismayed*), Wesl., Kenr., (*as R.* ; but without the *be* ;—which is omitted also by Dodd., Wakef., Mack., Newc., Thom., Sharpe, Turnb.), Mart. (*aterrire*), Koppe (*animo perturbari, perterrefieri*), Kuin. and Ros. (use *perterrere*), Thom., All. and De W. (*as Germ.*), Greenf. (*ἄλλοτρεῖν*), Penn (*be disturbed*). Bloomf. (*thrown into unreason-able perturbation*), Lünem., Von der H., (*schrecken*), Turnb. ;—Schleus., Bretsch., Wahl, (*as Koppe*), Pass, Schirl., (*as Germ.*), Green (*to be disturbed, disquieted, alarmed, terrified*). In the two other places where this word occurs, Matt. 24 : 6 and Mark 13 : 7, Campbell renders it as above.

¶ Such as connect ὡς δι' ἡμῶν with ἐπιστολῆς alone, as E. V. seems to do, understand by *λόγου* generally the address, doctrine, reasoning, of the deceivers (Chrysost. *in loc.* [for, in his first *Hom.* on this Epistle, he refers it rather to some pretended report of what Paul had said], Occum., Theophylact, Clar., Zeg., Engl. Ann., Kenr.), or specially their chronological reckoning (Aret., Mich.). The same word is, according to Lünem., referred by Baumgarten-Crusius to some pretended traditional saying of our Lord ; and by Nösselt, to the prophecy recorded in Matt. 24. Mark 13. Luke 21. But none of these views, excepting the first, could be expressed by the simple *λόγου*, and all of them seem to be set aside by the division, in v. 15, of the *apostolic* teaching, as to its methods, into *λόγος, oral*, and *ἐπιστολῆς, written*, instruction. The original edition of E. V., however, and many other verss. have a comma also after *ἐπιστολῆς* ; though very few expositors (Erasm., Reiche, Barn.) are disposed to extend ὡς δι' ἡμῶν over all the three preceding genitives of which it would in that case be difficult, if not impossible, safely to distinguish the first from the two last. The great majority, therefore, limit this construction to the two last, and explain *πνεύματος* by itself as some pretended revelation, or spiritual utterance, within the church. It is this view, which I seek to indicate by removing the comma after *word*.

\* Gr. *by* ;—' word spoken, or letter written, *by us*.'

† For *Χριστοῦ*, Wells, Beng. in his German version, and all the other recent editors (except Matth. and Bloomf.) read *καρίου* (A.B.D.G. many cursive MSS. Syr. Vulg. Origen and other Fathers). I recommend that this reading be adopted :



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 Let no man deceive you by	3 <i>Μή τις ὑμᾶς ἐξ'απατήσῃ</i>	3 Let no one deceive you in

<sup>a</sup> See 1 Thess. 5 : 15, N. j. &c.

<sup>o</sup> Only here and ch. 3 : 16 does E. V. render *τροπος* means; Rom. 3 : 2 and Phil. 1 : 18. *way*;—W. (*on any manner*);—Perrin (*in*

*any m.*). Murd. Foreign verss. use *modus*, *Heise*, *maniera*, *manière*, &c., and such of them (except It.), as require a preposition, have *auf*, *op*, *in*, *en*.

of the Lord; but with the following marginal note: 'Or, as some read, of Christ.'

<sup>m</sup> From the supposed necessity of the case, rather than from any grammatical compulsion, the interpretation of E. V. has been very generally acquiesced in. But I., assuming that by *σάλευθῆναι ἀπὸ τοῦ ροῦς . . . φροσιθῆναι* is expressed the agitation of fear (Occum. *ταραζῆναι καὶ φοβηθῆναι*. See N. i.), and not the commotion which a sudden joy might occasion, there was really nothing in this idea of the nearness of the advent, that was likely of itself to strike with panic a church, such as the one at Thessalonica is in these Epistles described to have been (v. 13; ch. 1 : 3, &c.; 1 Thess. 1 : 3, &c.; 2 : 13, 14, 19, 20; 3 : 6-9; &c.). Only the 'evil servant' finds comfort and security in the thought: 'My lord delayeth his coming' (Matt. 24 : 48); whereas of all true Christians it is a scriptural characteristic, that they 'love His appearing' (2 Tim. 4 : 8. Comp. also Luke 21 : 28; Rom. 8 : 23; Tit. 2 : 13; 2 Pet. 3 : 12, N. p; Rev. 22 : 20; &c.). In the former Epistle, accordingly, the Thessalonians themselves are seen 'waiting for the Son of God from heaven' (ch. 1 : 10); and even here, the very consolation, with which Paul has just been seeking to refresh and strengthen his afflicted brethren, is drawn by him from the gleaming fountain of this same blessed hope (ch. 1 : 7, 10). 'Colligendum est robur ad durandum,' says Calv., on James 5 : 8; 'colligi autem melius non potest, quam ex spe et quasi intuitu propinqui adventus Domini': 'Strength must be gathered for endurance; but in no way can this better be done, than by hoping for, and, so to speak, gazing at, the speedy coming of the Lord.' 2. As commonly explained, the text presents a singular and solitary contrast to the other chronological intimations of the New Testament on the subject of the advent; *e. g.* Matt. 24 : 42-4; John 16 : 16; Rom. 13 : 12; Phil. 4 : 5; Heb. 10 : 25, 37; James 5 : 8; 1 Pet. 4 : 7; 1 John 2 : 18; Rev. 22 : 20;—(passages, which deserve consideration as well in a subjective regard). Calv.'s solution of this difficulty: 'Instat enim Dei respectu, apud quem mille anni sunt tanquam dies unus': 'It is at hand in respect of God, with whom a thousand years are as one day,' is not quite satisfactory. 3. The phrase *is at hand* occurs 20 times elsewhere in the English N. T.; and in no one of those instances does it stand for the Greek word so translated here, but in 9 instances for *ἤγγικε*; in 10 for *ἐγγὺς* [*ἔστω*]; and once, though inadequately, 2 Tim. 4 : 6, for *ἐγγίστα*. This last case being plainly analogous to our own, it may be remarked in passing, that *is upon me* (Germ. *ist vorhanden*), of which De W. and Huth.'s summary negative is not a sufficient disproof; Mack, *hath come*; Fr. S. *est arrivé*) is in that instance the only idea that either gives the force of

the term, or harmonizes with the context: *ἤδη σπένδουμι . . . τὸν δρόμον τετελεσθαι*. [It may likewise be noted, that Chrysost. and Occum., in their comments on this verse, substitute forms of *ἐγγισμι* for *ἔστω*.] No one would think of rendering *metusque doli pervenit ad aevi* (Virg. *Aen.* X. 472), 'he is approaching, or he is very near, the limits of his appointed time;' though Turnus survived several days. 4. As it is difficult to perceive on what grounds, except those of rhetorical hyperbole, the perfect of *ἔστωμι* could be predicated of that which, however near, is still future, so, as far as I can trace the form, it never is so employed, but invariably denotes actual presence. The classical usage is fairly represented in such places as Xen. *H. G.* 2. 1. 6. *τῶν ἐνεσυχότων πραγμάτων*, *the present state of affairs*; in the familiar *ὁ ἐνεσυχῶς* [*ἔστως*] *πόλεμος*, *the existing war*, with which may be compared Dem. 255. 9. *ὁ γὰρ τὸν ἐναγὺς πόλεμος*; in the grammatical *χρόνος ἐνεστώσας*, for the *present tense*; &c. The Sept. may be consulted at Esdr. 9 : 6; 1 Macc. 12 : 44; 2 Macc. 3 : 17; 6 : 9; 12 : 3; 3 Macc. 1 : 16; &c., to which may be added Jos. *Antt.* 16. 6. 2. *τὸ ἔθνος τῶν Ἰουδαίων εἰρήστων εἰρέθη*, *ὁ μόνον ἐν τῷ ἐνεστώτῳ καιρῷ, ἀλλὰ καὶ ἐν τῷ προγεγενημένῳ*, where the former reference, equally with the latter, excludes all idea of future time. And lastly, as regards the N. T. itself, this verb occurs elsewhere in the six following places: Rom. 8 : 38; 1 Cor. 3 : 22; 7 : 26; Gal. 1 : 4; 2 Tim. 3 : 1; Heb. 9 : 9; in all of which it is properly rendered in E. V. *present*; except 2 Tim. 3 : 1, where the future tense is = E. V. *shall come*; not, as Rob., shall 'stand near, i. e. be at hand, impend' (—the same phrases he employs also for our own text; in all the rest, *instant, present*). The 'perilous times' were not to follow 'the last days,' however closely, but to be included within them. (See Storr, *Opusc. Acad.* iii. 226-7.)—Applying now the result of this induction to the present passage, we get this meaning: 'as that the day of the Lord *is on hand, has set in, has come*;' and the danger, to which the Thessalonians were exposed, was that of supposing, either that the day of the Lord had come in some quite different way, from that in which they had been taught to look for it, to wit, as the day of the Lord's personal return; or else that this great crisis had actually transpired, and in that precise shape, while they were not aware of it. When Paul wrote the first Epistle, they were sorrowing by the graves of their departed friends, and the grief of nature was enhanced by an apprehension, that their beloved ones might suffer loss at the coming of the Lord. But now, should they hear that He had come, and had not called for them, a yet deeper, more agitating emotion must seize them, lest they themselves had forfeited their share in the glory of the king-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
any means: for <i>that day shall not</i>	κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ	any way: for <i>that shall not be</i>

<sup>P</sup> The supplement, (which is not to be avoided by making *ἐὰν μὴ* = אֲבָ עַם of the Hebrew oath [Storr, Flatt]; nor by connecting *ὅτι* closely either with *ἐξαπατήσῃ*: 'Let no one by any means *deceive you that it is, until*' &c. [Thom.], or with *τρόπον*: *in no manner whatever* [Burt.]), should be taken, and in the simplest form, out of the *ἐρίστεικεν ἡ ἡμερα* of v. 2. The aposiopesis itself is best explained by Beng.: 'Habet autem ellipsis hæc *ἐλλάβειαν*. *Εἰλαβίης* est, qui rem propositam capit bene, non importune et temeraria audacia, *sachte, scheu*, etc. *Εἰλάβειαν* est, quod Paulus non expresse dicit: *Non venit dies Christi, nisi* &c. Leniter loquitur: abstinere verbis, quae non libenter audiret amator adventus Christi':

In this ellipsis there is *ἐλλάβειαν*. The *ἐλλάβης* is he who treats the matter in hand discreetly, not rudely and with a reckless audacity. Here the *ἐλλάβειαν* is in Paul's not expressly saying: *the day of Christ is not coming, unless* &c. He speaks gently; abstaining from words, which one that loved Christ's advent would not willingly hear.—Castal. (*non prius id futurum est*), Grot. (*illud non eveniet*). Beng. (*non fit*), Mart. (*ciò non sarà*). Some modern verss. hide the gap, by changing the construction into: '*ἡ ἀποστασία must first* &c. (Wakef., Stolz, Van Ess, All., Mey., Flatt, Sharpe, Fr. S.) Conyb.: *for before that day, the falling-away must first* &c Turnb.: *deceive you by any turn, as if that the* &c.

dom. The latter suggestion may seem to involve a strange, if not an impossible, hallucination. But let it be considered, (1) that the Lord's coming had been often compared, and this by Paul himself in his former communication, to the coming of a thief in the night (1 Thess. 5: 2, 4); so that such an untruth, as that against which he now warns them, might the more easily be fathered on the Apostle; especially as he had, moreover, in that same Epistle appeared to include himself and them as among those who might be living at the time (ch. 4: 15, 17):—(2) that such false alarms of stealthy advents had been actually foretold by Christ (Matt. 24: 23-6. It is worth noting, that the whole of Pelag.'s comment on the words, *quasi insuet dies Domini. Ne quis vos seducat ullo modo*, is the following reference to this prophecy: 'Dicentes: hic Christus, ecce illic.'):—and (3) that such a delusion could scarcely be said to be greater than others, which are known to have existed in the Apostolic age. Comp. especially 1 Cor. 15: 12; 2 Tim. 2: 18.—Syr. (with emphasis: 'that lo! the day of our Lord *is come*.') So at least the verb may properly be rendered, instead of, as Murd., *is at hand*. It is found in Acts 8: 36 for ἦλθον, *they came*; 10: 17, 'the men who were sent by Cornelius *arrived*' [Murd.].—Tremell. *advenerunt*; 18: 19, for κατήγισσε, E. V. *he came*; Heb. 12: 4 = Tremell. 'nondum *pervenistis* usque ad sanguinem' = Murd. 'ye have not yet *come* unto blood;' &c., and is, indeed, just the Chald. הָבָה of Dan. 7: 22, הָבָה אָנֹכִי and *the time came*. To the same effect P. gives the Æth. *venit*, and Ar. *jam advenit*.), Germ. (*vorhanden sei*), Fr. S. (*est là*);—Chrysost. (in the first *Hom.* cites once and again 2 Tim. 2: 18 as an illustrative parallel, and says that the object in both cases was 'to cut away the anchor' of Christian hope [καθάπτει τινὰ ἄγκυραν ὁ διάβολος ἀποκόμει βολόμενος], by persuading the Church that 'all the great and glorious things promised had already received their accomplishment, and that there remained no further retribution,' &c. [ὅτι τὰ μεγάλα ἐνεῖνα καὶ λαμπρὰ τέλος εἰληγε . . . ὅς οὐκ ἔστι λοιπὸν ἀντιδοῦς, κτλ.]), Oecum. (says that what the deceivers alleged was, that the Lord's *παρουσία* was 'already present'—ἤδη ἐνοστάς—ἤδη παρούσαι. And to the same effect Theodor. as given in Oecum.), Grot.

('Nempe, hoc anno'—*this year*—[a limitation, of course, altogether arbitrary; like Olsh.'s 'some weeks or, at the farthest months']—'nam *ἐρίστεικεν* hic dicitur de re presentis. . . . Solent autem quae plane proxima sunt, velut presentia enuntiarī': 'for *ἐρίστεικεν* here is spoken of a thing that is present . . . and it is common to announce as present what is obviously just at hand.'). Whitb. ('*is, or hath been, instant*'), Beng. ('Magna hoc verbo propinquitas significatur, nam *ἐρεσιὼς* est praesens': 'By this word great nearness is signified; for *ἐρεσιὼς* is *present*.') His German is *herbeigekommen*.), Penn (*is already come*), the Duke of Manchester, as cited by Dr D. Brown in his work on '*Christ's Second coming, will it be Premillennial?*' ('The Thessalonians supposed that they were actually entered upon the tribulations of the last days; and the idea is, that they should not be alarmed as though that day had *begun*—was *present then*.'), A. A. Bonar, *Redemption Drawing Nigh*, London, 1847, p. 292 (*is set in*), Dr. H. Bonar, *Prophetical Landmarks*, London, 1848, p. 120 (*has arrived*), Lunem. ('*schon vorhanden, oder schon im Eintreten begriffen sei*'), W. Wood, *The Last Things*, London, 1851 p. 394 (*has come*), Alford, at 1 Cor. 7: 26 ('*the instant necessity . . . instant, already begun*: for this is the meaning of *ἐρεσιὼσας*, not *imminent, shortly to come*.') He refers to the N. T. usage, to the passage from Jos., and to a 'note' (not yet published) 'on 2 Thess. 2: 2, where,' he adds, 'this distinction is very important.' Many others, while shrinking from the full import of the phrase, feel it necessary to keep as near to it as possible: Hamm. *Par. (were instantly a coming)*, B. and L. (*çtoit sur le point d'arriver*), Bens. ('just at hand, and will happen very shortly'), Guise (*were just now instantly coming on*), Gill ('or is at this instant just now coming on'), Pyle (*just at hand*), Baumg., Stolz, Van Ess, All., Gossner, Flatt, De W. Von der H., (use *nahe bevorstehen*;—but Baumg. adds: '*Ερίστεικεν* is more than ἦγγικεν. The latter is spoken of the day of the Lord, James 5: 8; 1 Pet. 4: 7, but not so the former, which indicates a present quite immediately impending and already dawning.'). Moldenh. (*ganz nahe vor der Thür sey*), Krause, Mey., (*sehr [ganz] nahe sei*), Gerl. ('Gr. *unmittelbar bevorstehe*'), Bloomf., Conyb., Turnb., (*near [close] at hand*). Latin verss. *instet*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>come, except there come a falling away first, and that man of sin be revealed, the son of perdition;</p>	<p>ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας,</p>	<p>unless there come the apostasy first, and there be revealed the man of sin, the son of perdition,</p>
<p>4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so</p>	<p>4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς</p>	<p>4 *Who opposeth and *uplifteth himself *against *every one * called God or *an object</p>

\* R.;—Bens., Wesl., Mack., Newc., Boothr., Penn, Murd., Kenr. See Rev. 2 : 5, N. x.

\* The articles here (ἡ—ὁ—ὁ) have reference to what the Thessalonians had learned on this subject from the Apostle (v. 5), or from ancient prophecy.—Hamm., II. More (*that eminent*), Bens., Wesl., Newt., Wakef. (*that*), Mack., Coke, Thom. and later English verss.;—Midd., Green, Scholef.;—all foreign verss. (Mey. *jeſus*). Comp. I John 2 : 18, N. d. &c.

\* Ἀποστασία, of the later Greek for ἀπόστασις, is equally with the latter in current use with the Sept., for *religious pervariation or rebellion* (2 Chron. 29 : 19; Jerem. 29 : 32; &c.). To this, it is assumed above, the prophecy looks, and not to any political revolt.—It.;—Fab., Schmidt, II. More, B. and L., Bens., Guyse, Dodd., Newt., Mack., Coke, Thom., Scott, Clarke, Burt., Bloomf., Troll., Hill (*Lectures in Divinity*, vol. ii. p. 457, &c., Edinburgh, 1833), Elliott (*ad loc. cit.* v. 1, N. b), Barn., Kenr., Turnb.

\* It is thus Mack. retains the verb in its Greek position, and keeps together the emulative description of the subject. The same order is followed by most foreign verss., the modern English verss. generally adopting that of W. : *dissension come first, and the man of sin be showed*. The foreign verss., that have this latter arrangement (Fr. M.;—Möhlenh., Stolz, Van Ess, Mey.), have also Kenr.'s modification of it: *the man of sin, the son of perdition, be revealed*.

\* E. V.'s capricious treatment of the article in this verse is adopted from T., C., G., B. See N. r. &c., and I Thess. 5 : 4, N. k. W., R.;—foreign verss. (except some of the Latin, and Stolz, Mey.);—Bens., Dodd., Wesl., Newc., Coke, Thom., Boothr., Penn, Scholef., Sharpe, Barn., Conyb., Kenr.

\* The substantive construction of the preceding verse is carried forward under these participial forms; the article being omitted before ὑπεραιρόμενος, merely because this is but the confirmation and expansion of the general idea in ὁ ἀντικείμενος. It is not necessary, therefore, to consider the latter also as connected by zeugma—(ἀντιζευγμα in N. T. always taking the simple dative)—with ἐπὶ πάντα κτλ. (Bens., Koppe, Kranse, Ros., Newc., Thom., Stolz, Van Ess, Mey., Flatt, Pelt, Bloomf.). It is even construed as an independent noun (as elsewhere in E. V., *adversary*) by B. (which includes in brackets the *which is* of previous verss., before the words *an adversary*);—It.;—Calv., Grot., Cocc., Schmidt, B. and L., Pyle, Baumg., Moldenh., Mich., Schott, De W., Länem., Von der H., Turnb.

\* Tertull., August., (*superextollitur*), Wakef. (*raiseth himself up*). Kenr. (*is lifted up*). Peile (*lifteth up himself*). Turnb. (*lifteth himself*). In the N. T. this word occurs again only in 2 Cor. 12 : 7, where Murd. and Alford have *uplifted*.

\* It. (as allowable;—and so Est., Dt. Ann., Burt.). Fr. M.;—Erasm., Pagn., Calv., Musc., Vat., Cocc., Koppe, Ros., Thom., Stolz, Mey., Gösch., Scholef., Conyb., Peile;—Wahl, Rob.

\* E. V. and the older English verss. apparently follow the Vulg. *omne quod* = πᾶρ τό, which, however, I find in no printed text but that of Bez., and there it is avowedly for no reason except that Jerome might seem to have read it, and that in Bez.'s own opinion it yields a richer sense: *militi tamen uberior videtur*.—The masculine construction is expressed by It.;—Fab., Erasm., Vat., Mont., Cocc., Schmidt, Bens., Beng., Newt., Baumg., Moldenh., Mich., Koppe, Ros., Wakef., Mack., Newc., Boothr., Pelt, Sharpe, Peile.

\* Not exactly, as Peile, 'every so-called god'—thus erroneously excluding the true God; and still more objectionable is Wakef.'s construction of *λεγόμενον* as a middle voice: 'every one that entitleth himself a god.' '*λεγόμενον*,' says Länem., 'is naturally added by Christian awe, since for the Christian mind πάντα θεῶν were nonsense and blasphemy.' Comp. I Cor. 8 : 5 and Sept. Dan. 11 : 36, 37.—The participial construction is retained by Mont., Cocc., Beng., Sharpe, Turnb.

\* So at Acts 17 : 23 (the only other N. T. instance of σέβασμα), where E. V. mistranslates it, as Conyb. here: 'against all worship.' Says Olsh.: '*Σέβασμα* signifies every thing holy, as an object of worship, whether a person, an idol, or a place (Acts 17 : 23).' Here the first reference—to persons—is to be preferred; not, however, for Olsh.'s reason, viz. because 'the article is not repeated' (there being no article in the case), but on account of the general idea of personal hostility in ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐστίν.—Syr. (= Tremell. *nomen*). It. (*divinità*), Fr. S. (*objet de culte*);—Erasm. and later Latin verss., except Cocc. and Schmidt, (*as Tremell.*), Berlenburger Bibel (*ein höchstzuchrendes Wesen*), Dodd., Mack., Newc. (but improperly marking a supplement: '*the object of w.*'). Thom., Boothr. (*that is the obj. of w.*), Greenf. (ἕξ; having rendered Θεῶν, ἕξ; De W. (*Anbetungsgegenstand*), Troll., Barn., Länem. (*was sonst Gegenstand der Verehrung*). Peile (*object of veneration*), Von der H. (*ein Gegenstand der Ver.*);—Green ('an object of religious veneration and worship'). Rob., &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that he as God sitteth in the temple of God, shewing himself that he is God.	τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός.	of worship; 'so that he, <sup>d</sup> in the temple of God, 'as God sitteth, 'showing himself forth that he is God.
5 Remember ye not, that when I was yet with you, I told you these things?	ὅ οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν;	5 Remember ye not that, when I was yet with you, I <sup>e</sup> told you these things?
6 And now ye know what withholdeth that he might be revealed in his time.	ὅ καὶ νῦν τῷ κατέχον ὀδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.	6 And now ye know what withholdeth, <sup>h</sup> that he <sup>h</sup> may be revealed in his <sup>h</sup> own time.
7 For the mystery of iniquity doth already work: only he who	ὅ τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέ-	7 For the mystery <sup>h</sup> is already working of <sup>h</sup> lawlessness, <sup>h</sup> until

<sup>c</sup> Wakef., Thom., Penn. Fr. S., Conyb., Turnb., retain the construction by an infinitive: *so as to place, seat, himself*. But *αὐτὸν* is not the object (as if for *αἰτόν* [Grot., Koppe, Pelé]), but the emphatic subject, of *καθίσαι*: 'He, who himself has lost all reverence for the Divine, come in what form it may' (Lünem.).

<sup>d</sup> The Greek order strikingly represents, first, Antichrist's intrusion *into* (*εἰς*) the peculiar dwelling-place (*ναὸς*); on which word, see Trench, *Synonyms of the N. T.*, § 3.) of God; then, his usurping session there; and, lastly, his blasphemous ostentation (*ἀποδεικνύντα ἑαυτὸν*), while thus enthroned. It is followed closely by Mack.; less so, by [Bens.] Peile: *inasmuch that he in the very Temple of God takes his seat as God*, &c.; not to mention foreign verss.

<sup>e</sup> The words, *ὡς Θεός*, are retained by Beng., Matth., Koppe, Knapp, Schott; bracketed by Hahn and Bloomf.; condemned by Mill; cancelled by Wells, Griesb. and the other recent editors, on the authority of A.B.D.\* very many cursive MSS. Vulg. Aeth. &c. Origen, &c. I recommend the following, as a marginal note: 'Many omit the words, *as God*.'

<sup>f</sup> E. V.; 1 Cor. 4 : 9 (*set forth*);—August., Ambrosiast., Erasmus, Musc., Vat., Tremell., (use *ostentare*;—for the Vulg. *ostendens*), H. More (*makes a show*), Mack. (*openly showing*), Lünem. (*sich zur Schau stellt*), Murd. (*displayeth*), Peile (*exhibiting*), Turnb. (*showing himself off*);—Rob. (*to show forth, to set forth, to declare*).

<sup>g</sup> Marginal note: 'Or, *used to tell*'—*ἔλεγον*, not once, but often; the triumph of evil, and the consequent fiery trial of truth and righteousness, in the times preceding the Lord's advent, having been familiar topics of apostolic address. It is true, however, that the imperfect does not necessarily in such a case carry this implication, but may be simply equivalent to our own colloquial: *I was then saying*. Comp. ch. 3 : 10, N. q.—Vulg. (*dicebam*), Italian verss. (*diceva*), French verss. (*disois*);—Ambrosiast., Fab., Calv., Mont., (*as Fulg.*;—most of the other verss. erroneously substituting *dixerim*), Moldenh. and later German verss. (*sagte*), Conyb. (*often told*).

<sup>h</sup> 'In order to his being revealed in his own time, and not

sooner.' Some (Wahl, Rob., &c.) explain *εἰς* as marking the limit of time: *usquedum, until*.—For *may*, see 1 Thess. 3 : 10, N. t.

<sup>i</sup> In the ordination of God there is a set time for every thing (Ecl. 3 : 1–8)—for the evil, no less than for the good—for the revelation of Antichrist, and for his overthrow (Rev. 17 : 17), even as for Immanuel's birth (Gal. 4 : 4), death (John 7 : 30; 8 : 20; &c.), and future glorious epiphany (1 Tim. 6 : 14, 15). See 1 Thess. 2 : 7, N. i.

<sup>j</sup> In the structure of vv. 6–8 there is an obvious reference of *τὸ μυστήριον* here to *ἀποκαλυφθῆναι* of v. 6 and *ἀποκαλυφθήσεται* of v. 8; of *ἤδη* here to *ἐν τῷ ἑαυτοῦ καιρῷ* of v. 6 and *τότε* of v. 8; and, lastly, of *τῆς ἀνομίας* here to *αὐτὸν* of v. 6 and *ὁ ἄνομος* of v. 8. The force of *τὸ μυστήριον*, moreover—the *mystery of lawlessness* = *lawlessness as a mystery* or *hidden leaven*—is best brought out by the Greek order though I do not find that this is followed in the present instance, except by the Vulg. and some other Latin verss. See v. 8, N. o.—W., R., (*worketh*);—Wesl., Newc., Boothr. Sharpe, Kenr., (*as H.*), Wakef. (*is showing itself*), Mack. (*inwardly worketh*), Thom. (*is in operation*), Penn., Scholef. Conyb., Peile (*is making itself felt*), Turnb. (*is going on*). Some (Dt.; Fab., Pagn., Castal., Est., Pisc., Grot., Hamm. Storr, Ros., Schott, Bloomf., &c.) take *ἐνεργεῖται* as a passive but see 1 Thess. 2 : 13, N. x.

<sup>k</sup> According to an apostolic definition, 1 John 3 : 4 (see NN. n, o), sin—all sin, sin everywhere and at all times—is essentially lawlessness; but there are in Scripture many intimations, that this its intrinsic, unchangeable character and import will come to a more conscious, deliberate, wilful, open assertion in the breaking of bands, and the casting away of cords (Ps. 2 : 3), in the consummate evil of the last days (Dan. 11 : 36–8; 2 Tim. 3 : 1–4; 1 John 2 : 22; Rev. 19 : 19; &c.). Some, no doubt, deny the possibility of humanity ever coming to such an entire rupture with God ('indem die Menschheit sich niemals so ganz mit Gott in Zwiespalt setzen kann,' says De W. in an Excursus, whose object is to show that the writer of vv. 5–8 was simply misled by his own 'subjectivity, and the ideas of his Jewish education; besides that 'the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
now letteth <i>will let</i> , until he be taken out of the way.	χων ἄρτι ἕως ἐκ μέσου γένηται·	only he, who <sup>m</sup> withholdeth <sup>f</sup> for the present, be taken out of the way;
S And then shall that Wicked be revealed, whom the Lord shall consume with the spirit	8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ,	S And then <sup>s</sup> shall be revealed <sup>t</sup> the lawless one, whom the Lord <sup>s</sup> shall consume with the

<sup>m</sup> E. V., v. 6 (the very unnecessary variation being from C., G., B.);—W., R. (*holdeth*;—and so Kenn.);—Hamm., Whitb., Wells, Penn, Peile, (use *to withhold*), Bens. (*abstracts*), other modern verss. (use *to hinder or to restrain*).

<sup>n</sup> Lünem.: ἄρτι is closely connected with ὁ κατέχων, and strengthens the reference of the participle to the immediate present of the writer.—Peile;—Rob. (*now, at present, at this moment*). Comp. 1 Thess. 3 : 6, N. f.

<sup>o</sup> See v. 7, N. j. Here the Greek order is retained by the Syr., all the Latin and Italian verss., Fr. S.;—B. and L., Baumg., Mack., Thom., Greenf., Von der H.—For *the*, see v. 3, N. v. &c.

<sup>p</sup> Comp. v. 7, N. k. E. V., 1 Tim. 1 : 9; 2 Pet. 2 : 8 (*unlawful*); 1 Cor. 9 : 21 (*without law*);—Musc. (*proprie, cum qui sine lege vivit*), Mont., Bez., Est., (*exlex*), Coec. (*discedens*

*a lege*), Engl. Ann., H. More, Berlenburger Bibel (*Gesetzlose*;—and so Gerl., Olsh., Von der H.), Turret. (*iniquus, exlex, καὶ ἐξοχίη*, qui

*Jura negabit sibi nata* :

ut de Achille Horatius.'), Beng. (*iniquus ille, nefarius, exlex, et [pressiore Plauti Nonique vocabulo] iller.*), Guyse, Gill, Mich. (*Fund der Gesetze und der Obrigkeiten*), Krause (*Emporer*), Ros. (*seditionus*), Mack., Coke, Thom., Scott, Troll., Hill (see v. 3, N. t), Townsend (*The N. T. Arranged*, Boston, 1844), Elliott (see v. 1, N. b), Conyb., Peile, &c.

<sup>q</sup> Wells and the recent editors (except Matth., Schott, Bloomf., Tisch.) here insert the word Ἰησοῦς (A.D\*.E\*.F.G. &c. many old versions and Fathers). I recommend the following marginal note: 'Some read, *Lord Jesus*.'—Lachm. also reads ἀνελεί.

limitation of human knowledge by time and space' presents a difficulty, in the way of regarding the prophecy as containing any objective truth, altogether insurmountable even to the Spirit of Him who made man, and knoweth the end from the beginning!—And Lünem. is little better.). But, as directed against this prophecy, their confidence is every whit as unphilosophical, and, indeed, is as contradictory of experience and the facts of history, as, in the presence of the Divine word, it is daringly profane.—Bez. (though with an overstraining of the force of the article [see 1 John 3 : 4, N. n] : '*Istius abolitionis legis, τῆς ἀνομίας*. Retinenda fuit vis articuli indicantis hic agi non tam de simplici quapiam transgressionem Legis, ut soleo vocem istam interpretari, sed de ipsa quasi totius cultus Dei abolitione, quasi *Illegalitatem* dicas' : '*This abolition of law*. The force of the article should have been retained, as indicating that what is here in question is, not some simple transgression of the law, according to my usual interpretation of the word, but the very abolition, so to speak, of the entire worship of God; as if you should say, *Lawlessness*.'), Coec. (*discessionis a lege*), Berlenburger Bibel, Olsh., Von der H., (*Gesetzlosigkeit*), Mich. ('the wickedness, which is yet openly to bid defiance to all laws'), Kranse (*der Aufruhr*), Ros. (*sedition*), Troll. ('or *l*'), Conyb. Comp. v. 8, N. p.

<sup>1</sup> It has been common to construe ὁ κατέχων as the subject, either of a finite form supplied out of itself in the present (Beng., Storr, Pelt) or future tense (E. V.;—G., B.;—Dt., Fr. M.;—Pagn., Bez., Pisc., Wesl., Newe., Boothr., Penn., Conyb.), or in the imperative mood (Erasm., Musc., Zeg., Camerar., &c.) or else of *ἔστιν* understood, with the sense, *there is one*

*that withholdeth* (Fr. S.;—Hamm., Knatchbull, Whitb. [as allowable], Wells, Bens., Dodd., Baumg., Newe. *marg.*, Thom., Burt., Bloomf., Troll., Scholef., Peile, Turnb. Comp. John 5 : 45; 8 : 50). But either of these supplements is harsh, though it may be too much to say with Lünem. that the latter—to wit, that of the verb of existence, *ἔστιν*; not the copulative *ἔστιν*—is inadmissible (see Win. p. 656). My chief objection to *this* interpretation is, that it brings out merely a flat, didactic announcement of what the preceding verse assumes as already known. On the whole, I prefer to consider ὁ κατέχων as the immediate subject of γένηται, and as set prominently forward, for the sake of emphasis, by a rhetorical inversion of the natural order. *ἕως ὁ κατ.* Comp. Gal. 2 : 10. Such is the construction (though, in some instances, with considerable variety and laxity in the treatment of the particles, *μόνον . . . ἄρτι . . . ἕως*) of C.;—Syr. (misrepresented by Bloomf. as supplying *ἔστιν*), Germ. It. ('*aspettando solo che colui che*' &c.);—Castal., Gösch., (*superest tantum, ut, qui nunc &c.*), Tremell., Grot. ('*expectandum donec amoveatur is qui*' &c.), Coec., Vorstius, Schmidt, Scaliger and Vitringa (as cited by Wolf.), Koppe, Nösselt and Heidenreich (as cited by Olsh.), Symonds, Ros., Mack., Mey., Greenf., Schott, De W., Lünem., Von der H.;—Win. (see p. 634). This view is favoured, moreover, by the emphatic position in the previous clause of τὸ κατέχων, apart from τῆς ἀνομίας; the antithesis (as was suggested above, N. j) being thus strengthened between the present secret operation of lawlessness as a principle, and its future manifestation, as embodied in the lawless one; and then the intermediate clause, *μόνον ὁ κατέχων κατ.*, serves as a link—the only link—between the two.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>of his mouth, and shall destroy with the brightness of his coming:</p> <p>9 <i>Even him</i>, whose coming is after the working of Satan, with all power, and signs, and lying wonders,</p>	<p>καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ·</p> <p>Ἡ οὖν ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους,</p>	<p>'breath of his mouth, and shall destroy with the appearing of his coming:</p> <p>9 <i>Even him</i>, whose coming is according to the energy of Satan, with all power and signs and wonders of falsehood,</p>

\* Comp. E. V. at the original Is. 11 : 4, and see Rev. 13 : 15, N. y. Fr. M. marg. (*souffle*);—Hamm., Whitb. ('or br.')

and so Scott and Hill), Wells, B. and L. (as Fr. M. marg.), Bens., Dodd., Pyle, Moldenh. (*Athen*), Mart. (*fiato*), Mich., Stolz, All., Kistemaker, Mey., Gerl., De W., Lünem., Von der H. (*Hauch*), Wakef. and later Engl. verss., Schott (*habitu*);—the lexicons generally.

\* Hamm. and Wells: *his own*. But see 1 Thess. 2 : 7, N. i, &c. Here the emphasis is the more unsuitable, as no such view had yet arisen in the Church, as that Antichrist should perish, except in Christ's own presence, and by His avenging hand.

\* Beng.: 'Alibi *apparitio*, alibi *adventus* dicitur, v. I., eodem sensu: hic autem *apparitio adventus ipso adventu* prior est, vel certe prima ipsius adventus emicatio, uti ἐπιφάνεια τῆς ἰμίας: 'Sometimes the appearing is spoken of; sometimes, and in the same sense, the coming, v. I: but here the appearing of the coming is prior to the coming itself, or at least is the first gleam of the advent, as ἐπιφάνεια τῆς ἰμίας.' And just as this latter phrase denotes simply the dawn, not the brightness, of day, so the constant usage requires a corresponding abatement here. The force of the general statement, however, may be considered as thereby proportionably enhanced; *q. d.* 'As, when the Man of sorrows confronted in Gethsemane those who, led by Judas, the typical antichrist (John 6 : 70; 13 : 27; 17 : 12), sought His life, "they went backward and fell to the ground" (John 18 : 6), so shall it be again in the last days of the Church's humiliation. For the discomfiture of *The Antichrist*—that most terrible emissary and instrument of Satan—it will suffice for Christ, in the very hour and power of darkness, to "show himself" (Ps. 94 : 1. See also ch. I. 9, N. d and references there.). And so Chrysost.: ἄρξει παρῆναι αὐτὸν, καὶ ταῦτα πάντα ἀπολοῖ. οἴσῃσι τὴν ἀπάτην, καὶ φανεῖς μόνον: 'It is enough that He be present, and all these things perish. He will stay the deception, simply by appearing.' See also Theodor. and Occum.—E. V., everywhere else (5 times. Once the word is used of the first advent of the Saviour; in the other four instances, as here, of the second. In the present instance, E. V. follows B.);—T., C., G., (*appearance*), R. (*manifestation*);—Syr. (= Tremell. *revelatione*. Murd. *visibility*), Germ. (*Erscheinung*), Dt. (*verschijning*). It., Fr. S., (*apparition*);—Tertull. (*apparentia*), Aret., Est., Schmidt, Gösch., Schott, (*as Beng.*), Hamm., Baumg. (*as Germ.*; and so Stolz, Lünem., Von der H.), Wakef., Kenr., Peile, (*as R.*), Sharpe (*as T.*), Barn. (*appear-*

*ing, appearance*), Turnb.;—Wahl (*as Beng.*), Rob. (*as Barn.*) Schirl. (*as Germ.*).

\* Marginal note: 'Or, *presence*.' This primary meaning of *παρουσία* appears in E. V., 2 Cor. 10 : 10; Phil. 2 : 12, and is given here by Fr. S. marg.;—Cocc., Hamm., Wakef., Gösch., Penn, De W., Bloomf., Lünem., Peile, Turnb.

\* The German verss. and commentaries generally (not Luther), the Italian verss., Gösch. and Castal., connect ἐστὶν closely with ἐν πάσῃ δυνάμει κατ. for the predicate, and treat κατ' ἐνέργειαν τοῦ Σατανᾶ as a mere explanatory appendage; but with no advantage either to the grammar or the sense. On the contrary, the latter clause, taken by itself, or at least as the leading feature in the statement, yields this fuller and more appalling intimation, that the entire coming of the Man of sin—his spirit and aims and measures throughout—will be instinct with the energy of Satan (Chrysost.: ἀνδροπόσις τις πᾶσαν αὐτοῦ δεξιόμορος τὴν ἐνέργειαν: 'Some man receiving all Satan's energy.' So Theodor. and Occum.), and that, even as the Church is 'the body of Christ, the fulness of Him that filleth all in all' (Eph. 1 : 23; comp. v. 19; 3 : 20; &c.), so in Antichrist, his master-piece, will Satan, so to speak, exhaust himself; putting forth through him all his own resources of strength and guile, in both the spheres of his operation, the external (ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους) and the spiritual (ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας). In this regard, the Syr. is worthy of note. = Murd. *for the coming of that [evil One] is the working of Satan*.—For according to, see E. V., Eph. 1 : 19; 3 : 20; &c. ;—R.;—Vulg. and most other Latin verss. (*secundum* or *juxta*), It. (*secondo*), Fr. M.,—S., (*selon*);—Bens., Dodd., Wakef., Newc., Thom., Boothr., All. and De W. (*gemäß*), Sharpe, Barn., Lünem. (*in Angemessenheit damit* &c.), Kenr., Turnb.;—and 2 Pet. 3 : 3, N. f.

\* E. V., twice (*effectual operation*. At v. 11 also, E. V. and many others express the idea of *strength, might, &c.*);—Fr. M.,—S., (*efficace*);—Pagn., Tremell., (use *efficacitas*), Calv. ('vel *efficaciam*'),—which word Bez., Pise., Turret., Gösch., adopt), Bens. (at v. 11), Dodd., Moldenh. (*Kraft*), Newt., Mack. (*strong working*), Coke, Thom., Scott, Clarke ('energy, or inward working'), Schott (*efficientiam*), Townsend (see v. 8, N. p: 'or en.'). Barn., Conyb. ('in the strength of Satan's working'), Von der H. (*Kraftwirkung*).

\* By removing the commas after the words *power and signs*, it is sought to provide for the reference of ψεύδους [as well as of πάσῃ] to all the three nouns;—the construction adopted by T., C., (*lying power &c.*);—Ar., Germ.;—Castal.,

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

10 καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς·

10 And with all <sup>2</sup>deceitfulness <sup>3</sup>of unrighteousness <sup>4</sup>in those who <sup>5</sup>are perishing; <sup>6</sup>because they <sup>7</sup>accepted not the love of the truth, that they might be saved;<sup>8</sup>

<sup>2</sup> E. V., Matt. 13 : 22; Mark 4 : 19; Heb. 3 : 13;—W. (*deceit*), R. (*seducing*);—Bens., Dodd., Mack., Newc., Thom., Boothr., Sharpe, Bloomf., Barn., Kenr., Peile, (*as H.*), Wakef., (*seduction*), Scholzf. (*as above*; and adds: 'I do not perceive the ground of adopting a different translation, which quite changes the idea.' The ground was probably no wish at all to change the idea [*deceivable, deceivableness*, being often used by our older writers for *deceitful, deceitfulness*. Nor is this use quite obsolete even now. Thus Trench *English Past and Present*, New York ed. p. 136: 'Words that have changed their meaning have often a certain deceivableness about them.'], but simply that a phrase, which our Translators had not elsewhere employed, might be retained in one instance, for the sake of variety;—T., C., G., B., having already employed it here.), Conyb. (*deceptions*), Murd. (*deceptiveness*), Turnb. (*deception*);—Green (*deceit, deception, delusion*), Rob. (*deceit, deceitfulness*).

<sup>3</sup> For the different relations, which this genitive also has been taken to express, see v. 9, N. y.—Schott brackets, and Mey., Laehm., Tisch., cancel, the τῆς.

<sup>4</sup> In the original edition of E. V., there is a comma here, as there is also in T., C., G., B.;—It.;—Erasm., Castal., Vat., Hamm., Wakef., Stolz, Van Ess, Gösch., Conyb., Murd., Peile, Turnb.; and in the Greek text of Beng., Griesb., Koppe, Mey., Burt., Troll., Bloomf.;—while T., C., G.;—Germ., Fr. S. marg.;—Castal., Dodd., Moldenh., Koppe, Krause, Ros., Wakef., Mack., Newc., Thom., Stolz, Van Ess, Clarke, Flatt, Gösch., Schott and De W. (if this reading be kept), Sharpe, Barn., Peile, Von der H., Turnb., translate ἐν, *among, inter, apud, unter, bei*. This punctuation, and very often this rendering, come from referring ἐν τοῖς ἀπολλυμένοις to all that precedes of the sentence, οὐκ ἐδέξαντο. Yet, looking at the passage in

the light of Matt. 24 : 24 and 2 Cor. 4 : 3, I am disposed to retain the close connection of these words with ἀπάτῃ τῆς ἀδικίας; and then it is intimated that Antichrist, though sitting in the temple of God, and displaying his pomp and his wonders before all the worshippers, shall nevertheless succeed in *deceiving* only the ἀπολλύμενοι; the reasons of which success immediately follow, as they exist on man's part, and (v. 11) on God's. The margin, however, may bear this note: 'Or, as many, *unrighteousness, among*.'—The ἐν is cancelled by Wells, Mey., Scholz, Schott, Lachm. Tisch., with Lünem.'s approbation, on the authority of A. B. D. E. G. Vulg. Origen, &c.; and then Schott, De W. Lünem., adopting the general reference of τοῖς ἀπολλ., explain this as a dative of disadvantage or (De W.) of judgment. I recommend this marginal note: 'Or, as some read, *for*.'

<sup>5</sup> See 1 Thess. 4 : 13. NN. q. r, &c.

<sup>6</sup> Dt. (*verloren gain*);—Mont., Tremell., Est., Cocce., (*percutibus*), Berlenburger Bibel, Beng., Moldenh., Stolz, All. Kistemaker, Gossner, Flatt, De W., Lünem., Von der H., (*verloren gehen*). B. and L. (*doivent périr*), Wakef. (*prepared for destruction*), Bloomf. (*are sure to perish*), Conyb. (*are in the way of perdition*), Peile (*are in the way to perish*), Alford at 2 Cor. 2 : 15.

<sup>7</sup> Gr. *for that*—a righteous *quid pro quo*, as in Acts 12 : 23.

<sup>8</sup> 'Not only did they hate and reject the truth; they also resisted and quenched the gracious influences, by which God sought to subdue their enmity.' See 1 Thess. 2 : 13, N. s. &c.

<sup>9</sup> My view of the relation between v. 11 and the preceding context (see N. b) induces me to retain the punctuation of our Text, and of Beng., Burt., Scholz. Thom. even begins a new paragraph with ἀνθ' ὧν, thus: 'Because they did not embrace &c.; for this cause therefore God &c.'

Est., Bens. (*false miracles, signs, &c.*;—and nearly so Newc. [but in the margin, as above], Boothr., Turnb.), Dodd. (*as T.*), Beng., Moldenh., Mich., Krause, Wakef. (*imposture of mir., and of s., &c.*), Mack. (*power and s., and mir. of f.*), Thom. (*the p., and s., and wonders of f.*), Stolz, Van Ess, Clarke (as allowable), Mey., Flatt, Pelt. Schott, Sharpe (*as above*), Olsu., De W., Bloomf., Conyb. (*the might and s. and w. of f.*), Lünem. Others restrict it to *oraculis zai τέρασ*. So the Vulg. *virtute* [some editions and Am. here insert a comma] *et signis et prodigiis mendacibus* is interpreted by R. (*p., and lying s. and w.*) and Kenr. (*p., and false s., and prodigies*); and so Calv., Muse., Vat., Corn., a Lap., Baumg., Peile (*might, even in false attestations and w.*), Von der H.

<sup>10</sup> Lünem.: 'The genitive [ψεύδους] can signify: . . . of

which the *nature* is falsehood; or: which *proceed* from falsehood; or: which *lead* to falsehood, of which the *object* is falsehood. The last view is to be preferred.' It is the view also of Ambrosiast., Grot., De W., Win.; and is allowed, or combined with the first view, by Chrysost. and most others (Schott at the same time referring to the ἀπάτῃ τῆς ἀδικίας of v. 10, as a proof that the idea of *purpose* was the prominent one in the present case also).—For the translation of ψεύδους by a noun in the genitive, see B. (*of lying*);—Dt., It., Fr. M., S.;—Tertull., August., Ambrosiast., Fab., Mont., Engl. Am. ('Gr. *of a lie, or, falsehood*'), Cocce., Schmidt, Tillotson (*of lies*), Mack. (*as above*;—and so Newc. marg., Thom., Sharpe Conyb.), Scott (*of a lie*), Greenf., Gösch., De W. See also for *falsehood*, v. 11, N. m.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 And for this cause God shall send them strong delusion, that they should believe a lie:	11 καὶ διὰ τοῦτο πέμψει αὐ- τοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει.	11 And <sup>h</sup> therefore <sup>i</sup> shall God send them <sup>an</sup> energy of delu- sion, <sup>that</sup> they <sup>may</sup> believe <sup>the</sup> falsehood;
12 That they all might be	12 ἵνα κριθῶσι πάντες οἱ μὴ	12 <sup>That</sup> <sup>all</sup> <sup>may</sup> be <sup>judged</sup> ,

<sup>h</sup> See 1 Thess. 2 : 13, N. n.

<sup>i</sup> The auxiliary of the future is thus placed, before the subject, in the German verss., Dt.;—Wakef., Sharpe, Peile.—Scholz, Schott, Lachm., Tisch., Theile, read, *πέμψει*.

<sup>j</sup> See v. 9, N. w. The Greek construction is retained by W., R.;—Tillotson, Bens., Guyse, Dodd., Mack., Newc., Thom., Boothr., Penn, Sharpe, Conyb., Murd., Peile;—and many foreign verss.

<sup>k</sup> Many are at pains here to soften, or disguise, the final *εἰς*, or *ἵνα* of v. 12, or both, into the ecbatic *so that* (Corn. a Lap. [in case the proper connection of *εἰς* with *πέμψει* be retained, instead of a connection, which he prefers, with *ἐνέργειαν πλάνης*], Grot., Whitb. [*which shall have this effect upon them, that they shall* &c.], Turret., Dodd., Wesl., Pyle, Mart., Koppe, Krause, Kuin., Ros., Newc., Stolz, Boothr., Van Ess, Clarke, All., Mey., Flatt, Pelt, Schott, Sharpe, Bloomf., Barn., Peile); but with no result worth the trouble, unless the judicial, punitive (*διὰ τοῦτο*), Divine mission of the energy of delusion be at the same time transformed into a mere *permission*; and it is true that the mollifying process generally begins there. Thus Pelag.: 'Permittit venire: nam si Deus mittit, non est operatio Satanae': 'He permits it to come: for, if God sends it, it is not a working of Satan.' But see v. 12, N. q.

<sup>l</sup> Thom., Penn, Murd., Kenr. Comp. 1 Thess. 3 : 10, N. t.

<sup>m</sup> Marginal note: 'Or, *falsehood*.' Scholef.: 'The lie, viz. of the Apostasy. It might be *falsehood* generally; but if expressed with an article, it must be the definite one.' In the latter case, the reference may be to the *ψεῦδος* of v. 9 (comp. 1 John 2 : 21, 22, *ψεῦδος—ὁ ψεύστης*), or possibly to that characteristic lie of Antichrist, v. 4, in which the Satanic promise in the garden (Gen. 3 : 5) may be considered as finding its last and highest, but still appropriate, fulfilment. Of authorities that can be safely cited on this point, the following adopt the definite, or demonstrative, interpretation: Italian and French verss.;—Dodd., Wesl., Peile, Turnb., (*the lie*), Pyle (*the grand imposture*), Kuin. (*huie*), Wakef. (*this*), Thom. (*this f.*), Sharpe, Green, (*the f.*);—the following give the general or abstract (comp. John 8 : 44): W. (*leasing*), T., C., G., B., (*lies*), R. (*lying*);—Newc., Midd., Boothr., Penn, Bloomf., (*falsehood*), Schott (*mendaciis*), Olsh., Conyb. (*as T.*), Kenr. (*as R.*). See also, for *falsehood*, v. 9, N. y.

<sup>n</sup> See v. 11, N. k.

<sup>o</sup> W., R.;—Wakef., Mack., Newc., Thom., Penn, Conyb., Kenr., Turnb.—Tisch. reads *ἄταρτες*.

<sup>p</sup> See 1 Thess. 2 : 16, N. l.

<sup>q</sup> Of course, according to their character and deserts, as these are exhibited both before and after; *q. d.* 'Men hate the truth, which God sends to them for their salvation, and even refuse to be reconciled to it (v. 10). He then, and therefore, instead of destroying them at once, takes measures to bring out all the wickedness and madness of their hearts (v. 11); and this, in order to their being ultimately brought into judgment (Ecc. 11 : 9), when He himself shall be justified in His speaking, and shall be clear in His judging' (Ps. 51 : 4. Here also it is by means of an extreme manifestation of sin, that the Divine purpose [יָצַד] draws forth and vindicates the declaration of judgment. See Chrysost. on v. 10 of our context). 'Judicati seducentur,' says August. *de Civit. Dei*, xx. 19. 4, 'et seducti judicabuntur': 'When judged, they shall be seduced; and when seduced, they shall be judged.' The ideas of condemnation and punishment are rather immediate inferences from the context, or from the known character of the object, than what *κρίνω* properly expresses, or even of itself implies. And the same remark—(which is equally applicable to יָצַד and יָצַד)—holds good generally, as I believe, in the cases cited by the lexicons in behalf of such an extension of the meaning of the verb *c. g.* (Rob.) Luke 19 : 22; Acts 7 : 7; 13 : 27; Rom. 2 : 12; 1 Cor. 11 : 31, 32; Heb. 13 : 4; &c. Perhaps the utmost that it anywhere means is the act of *separating, discerning, discriminating*, and so *adjudging*, according to the truth of each particular case.—Out of 113 instances E. V. makes *κρίνω* = *κατακρίνω* only in 7, including Rev. 18 : 20 (where see N. k); the others being John 3 : 17, 18 (twice); Acts 13 : 27; Rom. 14 : 22;—W. (*demed*), R.;—Syr. (ܩܪܝܢܐ = Tremell. *judicentur*), Vulg. and other Latin verss., except Pagn., Castal., Bez., Pisc., Gösch., (*as Tremell.*), Germ. (*gerichtet*), Dt. *marg.* (*Gr. geoordeelt*), Italian verss. (*giudicati*), Fr. M.,—S., (*jugés*);—Engl. Ann., Hamm., Whitb. ('Gr. *judged and condemned*'), Wells, Campbell (censuring the common version of *κατακρίθησεται*, Mark 16 : 16, adds: 'It is still worse to render the simple verb *κρίνω* [2 Thess. 2 : 12] *to damn*; that verb properly signifying not so much as *to condemn*, but *to judge, to try*: though sometimes used by a figure, the cause for the consequence, to denote *to punish*.'), Stolz (*über Alle das Gericht ergehe*;—and nearly so Van Ess, Kistemaker), All. (*as Germ.*;—and so De W., Lünem., Von der H.), Greenf. (ܩܪܝܢܐ), Kenr.; though several of these, in margin or commentary explain in the sense of *condemned*—the word generally used in the other English verss



KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
damned who believe not the truth, but had pleasure in unrighteousness.	πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ.	who 'believed not the truth, but had pleasure 'in 'unrighteousness.
13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth:	13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ πνεύματος καὶ πίστει ἀληθείας,	13 But 'we are bound to give thanks 'to God always for you, brethren beloved 'by the Lord, because God 'chose you 'from the beginning to salvation 'through sanctification of 'the Spirit and 'faith in the truth;
14 Whereunto he called you by our gospel, to the obtaining	14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περι-	14 'Whereunto he called 'you by our gospel, to the 'obtaining

\* Believe is merely an error of the press.

\* The ἐν is cancelled by Mey., and bracketed by Lachm.

† Or there may be a definite reference to ἀδικίαις of v. 10. Thus, It., Fr. M., S., (have the article here, not at v. 10);—Wakef. (*such*), Peile, Turnb., (*the*).

‡ Ημεῖς δὲ . . . ὑμῶν emphatically marks the separation of the writer and the readers from the company of Anti-christ's victims.

§ For the order, see E. V., ch. 1 : 3; 1 Thess. 1 : 2; &c. :—R.;—Bens., Wesl., Mack., Thom., Sharpe, Conyb., Murd., Kenr.;—and many foreign verss.

¶ See 1 Thess. 1 : 4, N. p. &c.

‡ The verb is given before ἀπ' ἀρχῆς, by Wakef., Mack., Conyb., Peile, Turnb.;—and many foreign verss.—For rendering it as a historic aorist, see E. V., v. 14; Rom. 8 : 29; 1 Cor. 2 : 7; &c. :—W.;—Krause, Wakef., Newc., Stolz, Van Ess, Conyb., Kenr.—Wells and (excepting Beng., Matth., Scholz, Bloomf.) all the recent editors read εἴλετο.

§ Lachm., on the authority of B.G. and the Vulg. *primitias*, reads ἀπαρχῆν.

¶ Marginal note: 'Gr. in.' So the ἐν here (comp. 1 Thess. 4 : 7, N. 1) is given by W., B., R.;—Vulg., Germ., Dt., It., Fr. S.;—Fab., Calv., Mont., Coec., Schmidt, Moldenh., All., Steig. (on 1 Pet. 1 : 2), Schott, Sharpe, Kenr., Peile, Von der H.,—Rob., Win. De W. is alone in making it = εἰς, and in regarding it as introducing the immediate, σωτηρίαν being the ultimate, object of the εἴλετο. The words ἐν ἀγιασμῷ καὶ. are connected closely with σωτηρίαν by Flatt (*solutem per emendationem*), Gösch. ('ad salutem sanctitate . . . consequendam'), Schott (*solutem positam in*), Peile ('a state of salvation, consisting in')—Flatt and Peile at the same time explaining σωτηρίαν of what Christians have in the present life; whereas the εἴλετο . . . ἀπ' ἀρχῆς (see 1 John 1 : 1, N. a; 2 : 13; and comp. 1 Cor. 2 : 7; Eph. 1 : 4; 3 : 9; Col. 1 : 26; 2 Tim. 1 : 9), and the strong reference in all that precedes to the crisis of judgment, point rather to that perfected salvation which is the end of faith (1 Pet. 1 : 9), and which consists,

according to the writer's own explanation in the next verse, in obtaining the glory of our Lord Jesus Christ.

\* The interpretations of πνεύματος as = πνευματικῷ (Wakef. a *spiritual purification*; Brown, at 1 Pet. 1 : 2, a *spiritual separation*; Peile a *spiritual consecration*), or as meant, not of the Holy Spirit the Author, but of the human spirit the subject, of the ἀγιασμός (Est. and Engl. Ann. [allow this], Koppe, Krause, Mack., Schott, Kenr.), are not justified, especially in such a construction, by the mere absence of the article. It may also be observed, that the Christian sanctification and salvation are commonly exhibited (and see especially 1 Thess. 4 : 3-6; 5 : 23) as extending to the whole man.

† For faith [*in*], see E. V., Mark 11 : 22; Acts 3 : 16; (nowhere else, out of two or three hundred instances, does E. V. render πίστις, belief);—W., G., B., R., (*faith of*);—Conyb., Murd.;—Rob.

‡ To all that, for which, whether as means or end, God chose you—*faith, sanctification, salvation*—He also (Rom. 8 : 30) called you.' For there is no reason, grammatical or doctrinal, for restricting εἰς ὃ to any one (σωτηρίαν, as Pisc., Bens., M. Henry, Beng., Dodd., Coke, Barn.;—or πίστις, as Vat., Aret., Coec., Zeg.), or any two (ἀγιασμῷ . . . καὶ πίστις, as Est., Corn. a Lap., Grot., Whitb., Wesl., Moldenh., Koppe, Mey., Flatt, Schott, De W.), of the three; though, inasmuch as salvation is the leading idea and ultimate end, to which the others are but subsidiary, this is repeated and defined in the latter clause of the verse, εἰς περιποίησιν καὶ. Most arbitrary of all is the reference of Pelt: 'ad electionem atque animum, quo eadem digni evadimus,' and Bloomf.: 'election and sanctification;' as well as Mich. and Olsh.'s explanation of εἰς ὃ as = therefore.

§ Only Lachm. reads ἐμᾶς.

¶ See 1 Thess. 5 : 9, N. f.—a parallelism sufficient, along with the hortatory nature of what follows in v. 15, to justify the common interpretation of this clause against that of Chrysost. Oecum., Theophylact, Castal., Vat., Corn. a Lap., Vorstius.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of the glory of our Lord Jesus Christ.	ποιήσιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.	of the glory 'of our Lord Jesus Christ.
15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.	15 ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.	15 <sup>8</sup> So then, brethren, stand fast, and hold the <sup>9</sup> instructions which ye have been taught whether <sup>10</sup> by our word or epistle
16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,	16 αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,	16 <sup>11</sup> But <sup>12</sup> may our Lord Jesus Christ, <sup>13</sup> and <sup>14</sup> our God and Father, <sup>15</sup> who <sup>16</sup> loved us, and <sup>17</sup> gave us everlasting consolation and good hope <sup>18</sup> through grace,

that glory might be acquired for our Lord Jesus Christ; as well as that suggested by Eph. 1:14 and 1 Pet. 2:9: *that ye might be the glorious possession of our L. J. C.* (Syr. [= Murd. *that ye might be the glory to &c.*], Germ. ;—Menochius, Harduin, Calv., Mart., Mich., Thom. [*to be an acquisition of glory to &c.*], Steig. [on 1 Pet. 1:2]. Turnb. [*for a glorious acq. of &c.*]); to say nothing of Peile's fancy: '*so that ye have now a glorious participation with us in our L. J. C.*'

<sup>f</sup> Not merely: 'of which He is the author or bestower' (Fr. M. ;—Bens., Moldenh., Mey., Pelt, &c.), but: 'with which He himself is glorified.' Comp. John 17:22; Rev. 21:11; &c.

<sup>g</sup> See 1 Thess. 5:6. N. s.

<sup>h</sup> Hesych.: *παραδόσεων. διδασκαλιῶν.* The other gloss, *παράδοσις. ἄγραφος διδασκαλία*, is here inapplicable. Campbell: 'The word *tradition* with us imports, as the English lexicographer rightly explains it, "anything delivered orally from age to age;" whereas *παραδόσις* properly implies, "anything handed down from former ages, in whatever way it has been transmitted, whether by oral or by written testimony; or even any instruction conveyed to others, either by word or by writing." In this last acceptance we find it used in . . . 2 Thess. 2:15.'—T., C., B., (*ordinances*;—so E. V. once, 1 Cor. 11:2), G.;—Syr. (= Tremell. *mandata*, Murd. *precepts*), Germ. (*Satzungen*), Dt. (*inzettlingen*), It. (*insegnamenti*), Fr. M. (*enseignemens*), Fr. S. (*institutions*);—Erasm., Calv., Musc., Vat., (*institutiones*), Pagn., Bez. in some editions, Pisc., (*traditam doctrinam*), Castal. (*instituta*), Engl. Ann. ('*doctrines*, precepts, or instructions;') and one or another of these terms is here employed by Hamm. *Par.*, Bens., M. Henry, Dodd., Pyle, Wakef., Coke, Thom., Boothr., Scott, Clarke, Bloomf., Troll., Barn., Turnb.;—Green, Rob.), B. and L. (*doctrine*), Wolf. (*doctrinas*), Moldenh., Stolz, Mey., (*Lehre[n]*), Ros. (*præceptis*), Flatt (*Forschriften*), Schott (*institutionem doctrinae evangelicae*), Sharpe (*lessons*), De W. (*Mittheilungen*), Conyb. (translates *παραδόσεις ἃς ἐδιδάχθητε*, *teaching, which has been delivered to you*);—lexicons generally. Almost all these employ a different phrase at Matt. 15:2, 3, 6; &c.; that phrase being, for the most part, *tradition* or an equivalent.

<sup>i</sup> Gr. *by word or by epistle of us.* T., C., G., Bloomf. insert the pronoun as above; but, by retaining the second *διὰ*, they equally fail to show the reference to both nouns. This is done, by means of a repetition of the pronoun, in B.;—Dt., Fr M.,—S.;—Bens., Mart., Mack., Penn, Conyb., Turnb.; while the expedient, which I have adopted, appears in Germ.;—Castal. (*nostra vel oratione vel epistola*), Newe., Boothr., Sharpe Scholef., Kenr. Many others variously indicate the same construction.

<sup>j</sup> See 1 Thess. 3:11, N. w, &c. Chrysost.: *αὐτὸν ἐγγὺ μετὰ παραίρειν τοῦτο γὰρ εἶναι ὅπως βοηθεῖν. . . ἐγὼ μὲν τοῦ σέως ἐπιόν, γίγινε τὸ δὲ πᾶν τοῦ θεοῦ ἐστι, στήριξαι, βεβαιῶσαι, κτλ.:* 'Here again prayer follows exhortation: for this is truly to lend assistance. . . I, to be sure, have spoken thus says he; but the whole is of God, to establish, confirm, &c.'

<sup>k</sup> See 1 Thess. 3:11, N. x.

<sup>l</sup> Lachm. reads ὁ χοριστός.

<sup>m</sup> See 1 Thess. 3:11, N. a.

<sup>n</sup> See 1 Thess. 1:3, N. n, &c.—Lachm. reads [ὁ] θεός ὁ πατήρ.

<sup>o</sup> See 1 Thess. 1:10, N. x, &c.

<sup>p</sup> Lünem.: 'The participle of the aorist, *ἀγαπήσας*, must not be weakened into: "qui nos amat et quovis tempore amat" (so Schott, after Flatt and Pelt), but points to that proof of the Divine love, which already belongs to the past, and is fully accomplished; to wit, the fact, in which preeminently the love of God to man has shown itself—the *sending of His Son to save sinners from ruin.*'—Or, *ἀγαπίσας* may as well refer to God's love *ἀπ' ἀρχῆς* (v. 13); *δοῖς*, to its manifestation in time.—E. V., John 3:16; 17:24; Rom. 8:37; 1 Cor. 3:5; Gal. 2:20; Eph. 2:4; 5:25; 1 John 4:10, 11; &c.;—W.;—Krause, Sharpe.

<sup>q</sup> Gr. *in.* The words *ἐν χάριτι* do not belong to *ἐλπίδα ἀγαθὴν* (Clarke. The punctuation of many others might indicate the same construction). Nor yet is it necessary to refer them 'to the whole of the participial clause' (De W.), if that is to include both participles (Castal., Est., Lünem.). The most natural and commonly received connection is with *δοῖς*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>17 Comfort your hearts, and stablish you in every good word and work.</p>	<p>17 παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῶ.</p>	<p>17 "Himself comfort your hearts, and 'establish you in every good word and work.</p>
CHAP. III.	CHAP. III.	CHAP. III.
<p>FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you;</p>	<p>ΤΟ λοιπὸν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς,</p>	<p>*FINALLY, brethren, pray for us, that the word of the Lord may run and be glorified, as it is also with you;</p>
<p>2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.</p>	<p>2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.</p>	<p>2 And that we may be delivered from perverse and wicked men: for 'not all' have faith.</p>

\* See I Thess. 3 : 13, N. h.

\* The *ἑμᾶς* is marked as doubtful by Beng. and Griesb.; bracketed by Knapp and Bloomf.; and cancelled by Mey., Scholz, Schott, Hahn, Laelm., Tiscl., Theile, on the authority of A.B.D.\*.E\*.F.G. many cursive MSS. Syr. Vulg. &c. Chrysost., &c. I recommend this marginal note: 'Many omit you.'

\* The reading *ἔργῳ καὶ λόγῳ* (A.B.D.E.I. many cursive MSS. Copt. Aeth. Vulg. &c. Chrysost., &c.), marked by Beng. and Griesb. as perhaps preferable, is adopted by all the other recent editors, except Matth., Hahn, Bloomf. I recommend this marginal note: 'Or, as many read, *work and word.*'

\* See I Thess. 4 : I, N. a.

† E. V. *marg.*, and everywhere else. Here it combines T., G., B., (*have free passage*) with R. (*have course*);—W.;—Hamm., Whitb., Bens., Dodd., Wesl., Wakef. (*continue running*), Mack., Thom., Scott, Clarke, Penn ('run its course'), Sharpe, Barn., Mord., Kenr., Turnb.;—and many foreign verss. Comp. Ps. 147 : 15.

\* See I Thess. 5 : II, N. n. &c.

‡ Literally: men *without place, out of place, deranged*—having in regard to the things of God—the sphere of the Spirit—similar relations of irreconcilable alienation and homelessness, to those which Apostles found to be their own in regard to this present world: ἀστατοῦμεν (I Cor. 4 : II). In use, however, the word does not always retain this specific force. Thus, the Sept. repeatedly (Job 4 : 8; II : II; &c.) employs it for *ἄστατος*. In the N. T., it occurs twice elsewhere; Luke 23 : 41 and Acts 28 : 6.—E. V. *marg.* (*absurd*);—W. (*noyous*), B. (*disordered*), R. (*importunate*);—Vulg. (*importunus*), Germ. (*unartigen*), Dt. (*ongeschickte*), It. (*insolenti*), Fr. M. (*désordonnés*), Fr. S. (*jâcheur*);—Ambrosiast., Calv., Castal., Mont., Turret., Gösch., (*as Fulg.*), Fab., Erasm., Musc., Vat., Coce., Wolf., (*absurdus*;—quod mihi quidem, says Bez., 'absurdum videtur.'). Pagn. (*turpibus*), Bez., Pisc., Schmidt, (*proterris*), Hamm., M. Henry, (*as E. V. marg.*), B. and L. (*as*

*Fr. S.*), Berlenburger Bibel, Beng., Baumg., (*ungereimten*), Bens., Guyse ('insolently perverse and absurd'), Moldenh. (*höchstungereimten*), Mart. (*proterri*), Wakef. (*unstable*), Mack. (*brutish*), Coke (*absurd, contumacious*), Thom. (*unprincipled*), Scott, Clarke (*disorderly, unmanageable*), All. (*ungestümen*), Mey. (*nichtswürdigen*), Kistemaker (*widerspenstigen*), Flatt (*beschwerlichen*), Gerl. ('das sind die wilden, störrigen, wunderlichen, ketzerischen Köpfe.'). De W. (*schlech-ten*), Bloomf. (*unreas. and perr.*), Conyb., Kenr. (*troublesome*), Von der H. (*widerwärtigen*), Turnb. (*inconsistent*), &c.

\* Marginal note: 'Gr. *not of all* [is] *faith* [the attainment].' Comp. Vulg. and other Latin verss. *non enim omnium [est] fides* (W. *for faith is not of all men*); Germ. *der Glaube ist nicht Jedermanns Ding*; Dt. *het geloof is niet aller*; It. *la fede non [sta] di tutti*; Fr. M. *la foi n'est point de tous*;—De W. and Lünen. *nicht Aller [Sache] ist der Glaube*, the former referring, for a similar genitive, to Acts 1 : 7—the latter to the proverbial *ὄδὸς παντὸς ἀνθρώπου ἐς Κόρινθον ἑστ' ὁ πλοῦς*; Von der H. *as Germ.* On a clause, which has somewhat engaged doctrinal sympathies in its discussion, it may here be observed, that the fact in question is simply stated; it is not explained, on the ground either of the absence of a Divine election and the withholding of Divine grace (Calv., Musc., Vat., Est., Pisc., Dt. Ann. [referring for illustration to Matt. 13 : II; John 6 : 44; &c.], Cameron [*Myrothecium Evangelicum*], Engl. Ann.), or of the want, on the part of the non-believers themselves, of suitable dispositions for believing (Corn. a Lap., Grot., Cler., Turret., Pelt., De W., Bloomf., Lünen.;—Wahl). It is also stated generally; not so much as something that had just transpired in the particular city (Corinth) or region where the Apostle was then labouring, but rather as something that holds good, with the force of a law, wherever the Gospel is preached. As if he had said: 'Whatever rapid and glorious success may, in answer to your prayers, attend the word of the Lord, ministered by us, we still lay our account with having many adversaries (I Cor. 16 : 9). As well from the warnings of our Lord (see the prophetic discourses and parables of Christ, *passim*), and the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
3 But the Lord is faithful, who shall stablish you, and keep you from evil.	3 πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.	3 But <sup>s</sup> faithful is the <sup>b</sup> Lord, who shall <sup>t</sup> establish you, and keep you from <sup>v</sup> evil.
4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.	4 πεποιθᾶμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε.	4 <sup>b</sup> But we have confidence <sup>i</sup> n you in the Lord, that, <sup>m</sup> the things which we command you, ye both do and will do.
5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.	5 ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.	5 <sup>m</sup> But <sup>v</sup> may the Lord direct your hearts into the love of God, and into the <sup>p</sup> patience of Christ.

<sup>s</sup> The Greek order, as springing out of the *πίστις* immediately preceding (see v. 2, N. c), is maintained by Baumg., Mart., Mey., Flatt, De W., Murd., Von der H.;—besides the Syr., Latin verss., and Greenf.

<sup>b</sup> Wells and Lachm. read *θεός* (A.D\*.F.G. Vulg.).

<sup>i</sup> See I Thess. 3 : 13, N. h.

<sup>m</sup> If *τοῦ πονηροῦ* be the masculine, it is not to be regarded as a collective substitute for *τῶν πονηρῶν ἀνθρώπων* of the previous verse (Dt. Ann., Koppe, Ros., Flatt, allow such an interpretation), but rather as an antithetical advance on that expression,—*the wicked one*, the father and ruler of all the wicked. So it is understood by the Italian and French verss.;—Oecum., Theophylact, Calv., Musc., Bez., Pisc., Est., Cocc., Hamm., Wells, Bens., Beng., Dodd., Wesl., Baumg., Moldenh., Wakef., Mack., Coke, Midd. (who, as well as Murd., would explain the Syr. in the same sense), Thom., Scott, Mey., Burt., Gösch., Penn, Gerl., Olsh., Troll, Barn., Brown, Turnb.;—and this view is allowed also by Corn. a Lap., Dt. and Engl. Ann., Turret., Koppe, Ros., Newe., Clarke, Bart., Kenr., Peile. I prefer, however, to take the phrase as neuter (see Rom. 12 : 9; and comp. I Thess. 5 : 22, N. z; 3 John II; &c.), and the antithesis as embracing *all that is evil* (comp. Phil. 4 : 16 with v. 19. Lünem. suggests that we have here merely a negative resumption of *ἐν παντί ἐργῶ καὶ λόγῳ ἀγαθῶ* of ch. 2 : 17.), with possibly, indeed, a special reference to that

greatest evil, whose current had just been traced (ch. ii.). But I recommend that the other construction appear in the margin, thus: 'Or, as many, *the wicked one*.'

<sup>k</sup> 'Not only do we rely on the faithfulness of the Lord, *but* we have a gracious confidence also in you; nor, indeed, can you expect the promised confirmation and security, apart from your own obedience and patient continuance in well-doing, *but* only in and through that.' See ch. 2 : 1, N. a, &c.

<sup>i</sup> Gr. *upon* (comp. I John 3 : 3, N. j). E. V., Matt. 27 : 43, I Tim. 5 : 5; &c.;—Protestant German verss. generally (*zu*; the Vulg. having *de vobis*). Fr. S. (*en*);—Cocc. (*confidimus* *vobis*; omitting the *de*). Wakef., Conyb. (*[rely] upon*), Murd., Von der H. (*[verlassen uns] auf*).—The above order is adopted by W., R.;—Wakef., Conyb., Murd., Kenr.;—and many foreign verss.

<sup>m</sup> Of English verss., the Greek order is retained by W., R.;—Bens., Mack., Murd., Turnb.

<sup>n</sup> 'Since such doing is neither possible nor of much value, except as the fruit of divinely-wrought affections.' See v. 4, N. k, &c.

<sup>x</sup> See I Thess. 3 : 11, N. x.

<sup>p</sup> 'The patience characteristic of Christ, and of those in whom is the mind of Christ.' Comp. Heb. 12 : 1–3; Rev. 1 : 9; 3 : 10; 13 : 10; &c.—E. V. *margin*, and always elsewhere, 31 times (except Rom. 2 : 7 *patient continuance*, and

intimations of His Spirit (comp. Acts 9 : 16 with 20 : 23 and 21 : 11), as from constant, sad experience, we know that it is not a universal acceptance that is to be looked for.' To which may be added Beng.'s remark: '*non omnium, Taciturnitas*, i. e. paucorum. Thessalonicenses, qui prompte crediderant, facile putare possent, *omnes* ita promptos fore. id *negat* Paulus, alia omnia expertus': 'Not all; he really means *few*. The Thessalonians, who had promptly believed, might easily suppose that *all* would be equally prompt. This Paul denies, his experience being wholly against it.' This view of the connection, if correct, sets aside any occasion for understanding *πίστις* to mean *fidelity, sincerity, trustworthiness, candor*, &c. (Hamm., Hombergk, Dodd., Moldenh., Koppe, Krause, Wakef.

[*all are not steady to the faith*'], Mack., Coke, Stolz, Boothr., Clarke, Mey., Flatt, Schott;—Schöttg., Schirl. The immediate occurrence of *πίστις*, though no doubt suggested by *πίστις*, is no proof, to a careful observer of Paul's habits of verbal association, that the noun here bears that sense., or 'emphat. *the true faith, true doctrine*' (Rob.); to say nothing of Starck's suggestion (*Notae Selectae in Ep. ad Ebr.*, Leipzig, 1710): *in nullius potestate est fides*.—The negative is given in connection with *πάντων* by Conyb. and many foreign verss.

<sup>t</sup> The E. V. supplement is omitted by Wakef., Newe., Thom., Penn, Sharpe, Murd., Kenr., Turnb.;—almost all foreign verss. See I Thess. 3 : 12, N. e, &c.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.</p>	<p>6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοὶ, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν.</p>	<p>6 <sup>a</sup>But we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not according to the instruction which <sup>a</sup>he received from us.</p>
<p>7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;</p>	<p>7 αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς ὅτι οὐκ ἤτακτίσαμεν ἐν ὑμῖν,</p>	<p>7 For <sup>a</sup>ye yourselves know how <sup>a</sup>ye ought to imitate us; for we <sup>a</sup>were not disorderly among you.<sup>a</sup></p>
<p>8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might</p>	<p>8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν</p>	<p>8 <sup>b</sup>Nor did we eat <sup>c</sup>bread for <sup>a</sup>naught from any <sup>a</sup>one, <sup>c</sup>but <sup>a</sup>in <sup>b</sup>toil and weariness, <sup>a</sup>working <sup>a</sup>night and day, that we might</p>

2 Cor. 1 : 6 *enduring*. Here it follows B.)—W., T., C., R.;—Vulg. (*patientia*). German verss. (*Geduld* or *Standhaftigkeit*). Dt. (*lijdzzaamheid*). It. *marg.*; Ambrosiast., Fab., Castal., Grot., Coce., Schmidt, Beng., Koppe, Ros., Pelt. (use *pat.*). Aret. (*tolerantiam*). Est. (*sustinentiam*). Hamm., Wells, Dodd., Wesl., Mart., Wakef. (*endurance*). Mack., Thom. (*perseverance*). Scott, Clarke, Boothr., Gösch. and Schott (*constantiam*). Sharpe, Bloomf. and Conyb. (*patient endurance*). Troll., Barn., Kenr., Turb. The lexicons generally do not allow the sense of E. V.

<sup>a</sup> 'So far is it from being true, *however*, that the love of God and the patience of Christ are incompatible with the maintenance of a proper discipline, &c.' See I Thess. 5 : 12, 14, NN. o, a, &c.

<sup>r</sup> The *ἡμῶν*, bracketed by Lachm., is cancelled by Tisch.

<sup>s</sup> See ch. 2 : 9, N. v. &c.

<sup>t</sup> See ch. 2 : 15, N. h.

<sup>u</sup> For *παρέλαβε*, Mill approves, and Wells, Beng., Matth., Knapp, Mey., Scholz, Schott, read, *παρέλαβον*; Griesb., Hahn, Bloomf., Tisch., Theile, *παρέλαβον*; Lachm., *παρέλαβετε*. The authorities are much divided; the strongest for the received text being the Syr., to which Murd. errs in attributing Lachm.'s reading. I recommend this marginal note: 'Or, as most read, *they received*.'

<sup>v</sup> See I Thess. 2 : 13, N. r, &c.

<sup>w</sup> See I Thess. 2 : 1, N. b.

<sup>x</sup> Gr. = Fr. S. *il faut nous imiter*.

<sup>y</sup> R.;—Latin, Italian, and French verss. (except B. and L.);—Engl. Ann., Guyse, Dodd. and the later English (except Conyb., Turb.), Mich., Stolz and the later German, except Von der H., (*nachahmen*). See 3 John 11, N. e, and comp. I Thess. 1 : 6, N. z, &c.

<sup>z</sup> W., R. (*have been*);—Vulg. (*fuimus*), Germ. (*sind gewe-*

*sen*);—Mont., Schmidt, (use *esse*). Bens., Dodd., Baumg. and All. (*gewesen*), Wakef., Boothr., Sharpe, Kenr., Peile, Turb.

<sup>a</sup> The disorder chiefly meant is that immediately specified in the next clause.—No recent edition of the text (except Matth.) has more than a comma here; and so many verss.

<sup>b</sup> Wells, Newe., Thom., Boothr., Sharpe, Conyb., Turb.

<sup>c</sup> The Greek construction, by means of a preposition, is retained by the older English verss. (their *of* having the force of *from*);—nearly all foreign verss.;—Bens., Mack., Newe., Murd., Turb.;—Rob. (*s. v. ἄριστος*). Some, indeed (Dt., Fr. S.;—Fab., Coce., Moldenh., Krause, Turb.), err in making *παρά τινος* = *παρὰ τινι, with, apud, chez, &c.*

<sup>d</sup> This, though perhaps not the most common spelling, is still in use, and is thought by Webst. to be etymologically the more correct. See also Rich.

<sup>e</sup> See I Thess. 5 : 15, N. j, &c.

<sup>f</sup> The above construction—which makes *ἐν κόπῳ καὶ μόχθῳ* the positive complement, in opposition to *δωρεάν, ἢ ἄρτον ἐφάγομεν*, and then adds *νύκτα καὶ ἡμέραν ἐργαζόμενοι* as an explanatory parallel—is adopted by Dt., Fr. M.,—S.;—De W., Conyb., Kenr., Von der H.;—Win. (p. 400), or is at least favoured by their general arrangement and punctuation. Grammatically, however, the words *ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι* may just as well be taken together in one antithetical clause; and so many (see N. i).

<sup>g</sup> Comp. E. V., Gen. 3 : 17, 19; 2 Cor. 6 : 4, 5; 11 : 27;—W., R.;—Vulg. and a few other Latin verss., Dt., Fr. M.,—S.;—Von der H.

<sup>h</sup> For *toil* and *weariness*, see I Thess. 2 : 9, NN. p, q, &c.

<sup>i</sup> See N. f. R.;—foreign verss. generally (except the German; though Von der H. has *arbeitend*);—Conyb., Kenr.

<sup>j</sup> Lachm. reads *νυκτὸς καὶ ἡμέρας*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not be chargeable to any of you:	ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν	not be <sup>s</sup> burdensome to any of you;
9 Not because we have not power, but to make ourselves an ensample unto you to follow us.	9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.	9 Not because we have not <sup>a</sup> authority, but <sup>m</sup> that we might <sup>g</sup> give ourselves for <sup>a</sup> a pattern unto you, to <sup>p</sup> imitate us.
10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.	10 καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.	10 <sup>q</sup> For also, when we were with you, this we <sup>r</sup> commanded you, that if any <sup>w</sup> one <sup>v</sup> will not work, neither <sup>l</sup> let him eat.
11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.	11 ἀκούομεν γάρ τινες περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.	11 For we hear <sup>v</sup> of some walking among you disorderly, <sup>w</sup> working not at all, but <sup>b</sup> being busybodies.
12 Now them that are such	12 τοῖς δὲ τοιούτοις παραγ-	12 Now <sup>s</sup> such we command

<sup>k</sup> See I Thess. 2 : 9, N. u.

<sup>l</sup> 'To claim our support from the churches.'—T., C., G., B., R.;—Latin verss. (use *potestas, jus*, or the verb *licere*), It. (*podestà*), Fr. S. (*le droit*);—B. and L. (*as Fr. S.*), Dodd., Wesl., Wakef., Mack. (*right*;—and so Newc., Boothr., Clarke, Bloomf., Conyb., Kenr., Turnb.), Thom., Penn, Murd. See Jude 25, N. g, &c.

<sup>m</sup> The Greek construction is retained by W., R.;—foreign verss. generally;—Dodd., Wesl., Mack., Thom., Conyb., Murd., Kenr., Turnb. See Rev. 2 : 21, N. n, &c.

<sup>n</sup> The common sense of *δίδωμι*, from which E. V. very rarely varies, is here retained by W., R.;—Syr., Vulg., Germ., Dt., Italian and French verss.;—Ambrosiast., Fab. (*præberemus*), Mont., Cocc., Schmidt, Guyse, Baumg., Krause, Mack., Greenf., Murd., Kenr., Von der H. See Rev. 3 : 21, N. e, &c.

<sup>o</sup> See I Thess. 1 : 7, N. c.

<sup>p</sup> See v. 7, N. y, &c.

<sup>q</sup> 'And you cannot well doubt that such was our design. For not only by our example did we inculcate this rule, but also by express precept.' The *καὶ* emphasizes, not *ὅτι ἔμεν πρὸς ὑμᾶς* (the two preceding verses equally refer to that period), but *τοῦτο παρηγγέλλομεν*.—For the meaning of *καὶ γὰρ*, see I Thess. 4 : 10, N. y. W., R., Kenr., (so render the Vulg. *nam et*);—Dt. (*want ook*), It. (*perciochè ancora*), Fr. M. (*car aussi*); Fab. (*as Vulg.*), Erasm. and most other Latin verss. (*etenim*;—Schmidt and Gösch. *nam etiam*), B. and L. (*aussi*), Baumg., Lünem., Von der H., (*denn auch*), Wakef., Turnb., (*for [and] indeed*), De W. (*auch [haben wir] ja*), Murd. (*and . . . also*). Of these, Dt., It.;—B. and L., Wakef., De W., Lünem., Murd., Turnb., clearly indicate the above construction of the *καὶ*; which particle, however, many altogether omit in translation.

<sup>r</sup> Marginal note: 'Or, *used to command*.' See ch. 2 : 5, N. g.

<sup>s</sup> See I Thess. 5 : 15, N. j, &c.

<sup>t</sup> 'A standing law of the Church, no less than of providence.'—The present tense is preserved by R.;—foreign verss. (except a few of the Latin);—Bens., Wesl., Mack., Newc., Boothr., Conyb., Kenr.

<sup>u</sup> The imperative mood is employed by R.;—Fr. M.;—Bez., Pisc., Schmidt, Wesl., Mack., Newc., Boothr., Gösch., Conyb., Kenr., Turnb.

<sup>v</sup> See 3 John 4, N. m.

<sup>w</sup> Conyb.: 'The characteristic peronomasia here, *μηδὲν ἐργαζομένων ἀλλὰ περιεργαζομένων*, is not exactly translatable into English. "Busy bodies who do no business" would be an imitation.' Other imitations are the following: Fr. S. (*ne travaillant point, mais se travaillant pour rien*);—Valla, Erasm. note, (*nihil agentes, sed curiose agentes*). Both also cite the old criticism on a certain speaker's action: *non agere sed satagere*), Calv., Steph., Bez., (*nihil [operis] agentes, sed curiose [inaniter] satagentes*), Est. ('quasi dicas, *nihil operantes, sed circumoperantes*'), Corn. a Lap., Pelt, (*non [nihil] ag. sed satag.*);—Rob. ('*doing nothing, but over-doing*; not busy in work, but busy-bodies'). The *περὶ* may be taken either as local: 'Workers round about (as the word signifieth), that do nothing but fetch frisks and vagaries through the world' (Leigh, *Critica Sacra*), or as intensive.

<sup>x</sup> The participial form is retained by C., R.;—Latin verss. (except Castal., who changes the construction of the verse into three infinitives; and Gösch., who in the last clause has an adjective), Dt., Italian verss., Fr. M.;—S.;—Bens., Wesl., Mack., Newc., Thom., Boothr., Greenf., Penn, Conyb., Turnb. Others (W., T., G.;—the German verss.;—B. and L.) turn all three participles into finite verbs.

<sup>y</sup> E. V., 3 John 8; Matt. 19 : 14, and generally elsewhere;—Syr., German and Italian verss., Dt.;—Calv., Castal., Mont., Tremell., Cocc., Schmidt, B. and L., Bens., Wesl., Wakef., Thom., Gösch., Schott, Penn, Sharpe, Conyb., Murd., Kenr., Turnb., avoid the relative construction.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.	γέλλομεν, καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.	and exhort <sup>by our Lord Jesus Christ,</sup> that, <sup>working with quietness,</sup> they eat their own bread.
13 But ye, brethren, be not weary in well-doing.	13 ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκαθήσητε καλοποιούντες.	13 But ye, brethren, be not weary in <sup>well-doing.</sup>
14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.	14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε· καὶ μὴ συναμίγνυσθε αὐτῷ, ἵνα ἐντραπήῃ.	14 <sup>But if any one obey not our word by the epistle,</sup> note that <sup>man;</sup> and have no company with him, that he may be <sup>shamed;</sup>
15 Yet count <i>him</i> not as an enemy, but admonish <i>him</i> as a brother.	15 καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νοθετεῖτε ὡς ἀδελφόν.	15 <sup>And count him not as an enemy,</sup> but admonish <i>him</i> as a brother.
16 Now the Lord of peace himself give you peace always by all means. The Lord <i>be</i> with you all.	16 αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δόξῃ ὑμῶν τὴν εἰρήνην διὰ παντὸς ἐν παντί τρόπῳ. ὁ Κύριος μετὰ πάντων ὑμῶν.	16 <sup>But may the Lord of peace himself give you peace always in every way.</sup> The Lord <i>be</i> with you all.
17 The salutation of Paul	17 Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ	17 The salutation <sup>by the hand</sup>

<sup>a</sup> Lachm. reads ἐν κυρίῳ Ἰησοῦ ζῶντι.

<sup>b</sup> The main point is, that the bread they eat should be their own, and not other people's. The working is in order to that.—The participle is retained by B., R.;—Latin and Italian verss., Dt., Fr. M.,—S.;—Dodd., Baumg., Kenr., Von der H., Turnb.

<sup>c</sup> Μετὰ ἡσυχίας belongs, not to ἐσθίωσαν (Fr. M.;—Wakef.), but, as the opposite of περιεργαζόμενος, to ἐργαζόμενοι.

<sup>d</sup> Schott, Lachm., Tisch., read ἐγκαθήσητε.

<sup>e</sup> See v. 6, N. q. &c.

<sup>f</sup> See I Thess. 5 : 15, N. j. &c.

<sup>g</sup> Peile: 'will not obey (οὐχ ἔπειτα, is not for obeying).'

<sup>h</sup> 'Which I have just written, and which he will soon hear read.' See I Thess. 5 : 27, N. k. Against the construction of διὰ τῆς ἐπιστολῆς with σημειώσθε, as indicating a letter to be written by the Thessalonians to Paul (so E. V. marg.;—T., C., G., B., R.;—Germ., Fr. M.;—Erasm., Pagn., Calv., Castal., Musc., Vat., Grot., Engl. Ann. [as allowable;—and so Ros., Clarke], Moldenh., Koppe, Krause, Mey.;—Win., and others cited by Lünem.), the objections commonly taken are decisive:—1. The article would then imply, that Paul expected such a letter; but of this we have no hint whatever. 2. The natural arrangement would have been, τοῦτον διὰ τῆς ἐπιστολῆς σημειώσθε. 3. The Apostle nowhere else requires beforehand, that cases of individual discipline should be referred to himself. 4. And lastly, in the case here supposed, he distinctly prescribes the mode of dealing with it. Still less can Beng.'s interpretation: 'notate notâ censoriâ, hanc epistolam, ejus admonendi causa, adhibentes, &c.', or Pelt's sug-

gestion: 'cum hac epistola freti severius tractate,' be grammatically justified.

<sup>i</sup> Wakef. Many make τοῦτον = αὐτόν, *him*.

<sup>j</sup> Lachm. and Theile cancel the καί.

<sup>k</sup> Literally: *be not mixed up with him*.—Lachm. reads οὐρανὰμίγνυσθαι.

<sup>l</sup> E. V., 1 Cor. 4 : 14;—W.;—Bens., Conyb., (*brought to shame*), Penn.

<sup>m</sup> No recent edition of the Text, except Matth. and Schott, has a period here; and so with W., R.;—Vulg., Dt.;—Erasm., Calv., Castal., Musc., Vat., Mont., Pisc., Cocc., Wells, Mart., Stolz, Van Ess, All., Mey., Penn, Sharpe, Kenr., Peile. See v. 15, N. m.

<sup>n</sup> See v. 14, N. l. 'That the moral result aimed at (*ἵνα ἐντραπήῃ*) may not be hindered, this, *of course*, must be the spirit and style of your discipline; *count him not &c.*'—No adversative conjunction (see I John 2 : 20, N. o, &c.) is employed by W., T., C., R.;—Syr., Latin verss. (except Schmidt), Dt.;—Mart., Von der H.

<sup>o</sup> See v. 5, N. n, &c.

<sup>p</sup> See I Thess. 3 : 11, N. x.

<sup>q</sup> Comp. ch. 2 : 3, N. o.—Lachm. has the Vulg. reading, τῷ τῳ.

<sup>r</sup> Παύλου standing logically in apposition to ἐμοῦ, implied in ἐμῷ, I select, out of E. V.'s three methods of treating this formula (comp. 1 Cor. 16 : 21 and Col. 4 : 18), the one employed at Col. 4 : 18; and here by Dodd., Newc., Boothr. Others (T., C., G., B.;—Wells, Wakef. [except that he inserts the copula, *is*], Thom., Penn) have that of 1 Cor. 16 : 21.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
with mine own hand, which is the token in every epistle: so I write.	Παύλου, ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω.	of me Paul; † which is † a † sign in every epistle: so I write.
18 The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.	18 ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.	18 The grace of our Lord Jesus Christ <i>be</i> with you all. † Amen.
The second <i>epistle</i> to the Thessalonians, was written from Athens.	Πρὸς Θεσσαλονικεῖς δευτέρα ἐγγράφη ἀπὸ Ἀθηνῶν.	† The second to the Thessalonians was written from Athens.

† Not: *which salutation*, nor: *which hand*, as if ὃ were attracted by *σημεῖον*; but: *which autographic way of giving the salutation*.  
 † E. V., ch. 2:9; &c.;—W., R.;—Guyse, Wakof., Thom., (mark), Pyle, Penn, Barn., Kenr., Turnb.  
 † R.;—Dt., It., Fr. M.,—S.;—Thom., Greenf., De W., Conyb., Lünem., Kenr., Turnb.  
 † The word ἀμήν, bracketed by Knapp, is cancelled by Mey. and Tisch.  
 † See N. n at the end of the First Epistle.



REVISED VERSION:

IN PARAGRAPHS,

AND

ACCORDING TO THE RECOMMENDATIONS IN THE NOTES.



# REVISED VERSION:

IN PARAGRAPHS,

AND ACCORDING TO THE RECOMMENDATIONS IN THE NOTES.

## THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

I. PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

2 We give thanks to God always for you all,  
3 making mention of you in our prayers; remembering without ceasing your work of faith, and toil of love, and patience of hope of our Lord Jesus Christ, before our God and Father;  
4 knowing, brethren beloved by God, your election; because our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what manner of men we were found among  
6 you for your sake; and ye became imitators of us and of the Lord, having accepted the word in much affliction, with joy of the Holy Spirit;  
7 so that ye became patterns to all that believe  
8 in Macedonia and Achaia. For from you hath been sounded forth the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith toward God hath gone forth, so that we have no need to speak anything.  
9 For they themselves declare concerning us what sort of entrance we had unto you, and how ye turned to God from the idols, to serve  
10 the living and true God, and to wait for his Son from the heavens, Jesus, who delivereth us from the coming wrath.

II. For ye yourselves know, brethren, our entrance unto you, that it was not vain; but 2  
having suffered before and been shamefully treated, as ye know, in Philippi, we were bold in our God to speak unto you the gospel of God 3  
in much contention. For our exhortation is not of delusion, nor of uncleanness, nor in 4  
guile; but as we have been approved by God to be intrusted with the gospel, so we speak; 5  
not as pleasing men, but God, who proveth our hearts. For neither at any time used we words 6  
of flattery, as ye know; nor a cloak of covetousness, God is witness; nor sought we of 7  
men glory, neither from you nor from others, when we might have been burdensome, as Christ's apostles; but we were found gentle in 8  
the midst of you. <sup>a</sup>as a nurse might cherish her own children. <sup>b</sup>Thus, yearning after you, we 9  
were willing to impart unto you not only the gospel of God, but also our own <sup>c</sup>souls, because ye had become dear unto us. For ye remember, brethren, our toil and weariness; <sup>c</sup>for 10  
working night and day, that we might not be burdensome to any of you, we preached unto you the gospel of God. Ye are witnesses, and God, how holily, and justly, and unblamably,

<sup>a</sup> Or, as very many: *As a nurse might cherish her own children, so &c.*

<sup>b</sup> Or, *lives.*

<sup>c</sup> Very many omit the word *for.*

we behaved ourselves for you who believed ;  
 11 even as ye know how, as a father his own  
 children, we exhorted you, each one of you,  
 12 and encouraged, and adjured, that ye should  
 walk in a manner worthy of God, who calleth  
 13 you into his own kingdom and glory. There-  
 fore we, also, give thanks to God without  
 ceasing, because, when ye received the word  
 of God heard from us, ye accepted, not men's  
 word, but, as it is in truth, God's word, which  
 14 also worketh in you that believe. For ye,  
 brethren, became imitators of the churches of  
 God which are in Judea in Christ Jesus; for  
 ye also suffered the same things from your own  
 15 countrymen, even as they from the Jews; who  
 also killed the Lord Jesus and <sup>a</sup>their own prop-  
 hets, and persecuted us, and they please not  
 16 God, and *are* contrary to all men, hindering  
 us to speak to the Gentiles, that they may be  
 saved, to fill up their sins always: but the  
 wrath is come upon them to *make* an end.

17 But we, brethren, having been <sup>c</sup>bereaved of  
 you for <sup>d</sup>a short time, in presence, not in heart,  
 the more abundantly endeavoured to see your  
 18 face, with great desire. Wherefore we wished  
 to come unto you, even I Paul, both once and  
 19 again; and Satan thwarted us. For what is  
 our hope, or joy, or crown of glorying? Or  
*are* not ye also, before our Lord Jesus Christ  
 20 at his coming? For ye are our glory and joy.  
 III. WHEREFORE, when we could no longer  
 endure, we thought good to be left in Athens  
 2 alone, and sent Timothy, our brother, and  
 minister of God, and our fellow-labourer in the  
 gospel of Christ, to establish you, and to exhort  
 3 you concerning your faith, that no one should  
 be moved in these afflictions; for ye yourselves  
 4 know that unto this we are appointed. For,  
 indeed, when we were with you, we <sup>e</sup>foretold  
 you that we are to be afflicted; as also it came  
 5 to pass, and ye know. Therefore, when I also  
 could no longer endure, I sent to know your  
 faith, lest perhaps the tempter had tempted

you, and our toil should prove in vain. But 6  
 just now, Timothy having come to us from  
 you, and brought us good tidings of your  
 faith and love, and that ye have good remem-  
 brance of us always, earnestly desiring to see  
 us, even as we also *to see* you; therefore we 7  
 were comforted, brethren, on your account, in  
 all our affliction and distress, by your faith: for 8  
 now we live, if ye stand fast in the Lord. For 9  
 what thanks can we render to God concerning  
 you, for all the joy wherewith we rejoice for  
 your sake before our God; night and day pray- 10  
 ing <sup>h</sup>very exceedingly that we may see your  
 face, and make up the deficiencies of your  
 faith. But may our God and Father, and our 11  
 Lord Jesus Christ, himself direct our way unto  
 you: and you, may the Lord make to increase 12  
 and abound in love toward one another, and  
 toward all, even as we also toward you; that 13  
 he may establish your hearts unblamable in  
 holiness before our God and Father, at the  
 coming of our Lord Jesus Christ with all his  
 holy ones.

IV. FINALLY therefore, brethren, we be-  
 seech you, and exhort in the Lord Jesus, that,  
 according as ye received from us how ye ought  
 to walk and please God, ye would abound yet  
 more. For ye know what commands we gave 2  
 you by the Lord Jesus. For this is God's will, 3  
 your sanctification; that ye abstain from  
 fornication; that every one of you know how 4  
 to possess himself of his own vessel in sanctifi-  
 cation and honour, not in passion of lust, even 5  
 as the Gentiles, who know not God; that no 6  
 one transgress and defraud <sup>i</sup>in the matter his  
 brother: because the Lord *is* an avenger for  
 all these things, as we also foretold you and 7  
 fully testified. For God did not call us for  
 uncleanness, but <sup>j</sup>unto sanctification. There- 8  
 fore he that rejecteth, rejecteth not man, but  
 God, who also gave his Holy Spirit unto <sup>us</sup>.  
 But concerning brotherly love ye have no 9

<sup>d</sup> Or, as many read, *the prophets*.

<sup>e</sup> Gr. *orphaned*.

<sup>f</sup> Gr. *an hour's time*.

<sup>g</sup> Or, *used to foretell*.

<sup>h</sup> Gr. *more than superabundantly*.

<sup>i</sup> Many understand, *in business*.

<sup>j</sup> Or, *in*.

<sup>k</sup> Or, as very many read, *you*.

need that *one* write unto you: for ye yourselves are taught of God to love one another; 10 for ye also do it toward all the brethren that are in the whole of Macedonia: but we exhort 11 you, brethren, to abound yet more, and to study to be quiet, and to do your own business, and to work with your own hands, as 12 we commanded you; that ye may walk becomingly toward those without, and may have need of nothing.

13 But we would not that ye should be ignorant, brethren, concerning those who are asleep, that ye may not sorrow, even as the 14 others who have no hope. For if we believe that Jesus died and arose, so also, those who fell asleep, will God through Jesus bring with 15 him. For this we say unto you <sup>m</sup>by the word of the Lord, that we who are living, who are left over unto the coming of the Lord, shall in 16 no wise precede those who fell asleep. For the Lord himself with a shout, with voice of archangel, and with trumpet of God, shall descend from heaven, and the dead in Christ 17 shall arise first; then we who are living, who are left over, shall together with them be caught away in clouds, <sup>n</sup>to meet the Lord, into the air; and so shall we ever be with the 18 Lord. Wherefore comfort one another with these words.

V. But concerning the times and the seasons, brethren, ye have no need that <sup>o</sup>one 2 write unto you: for ye yourselves know perfectly, that the day of the Lord so cometh as 3 a thief in the night. <sup>p</sup>For when they are saying: Peace and safety! then sudden destruction <sup>q</sup>cometh upon them, even as travail upon her that is with child, and they shall in no 4 wise escape. But ye, brethren, are not in darkness, that the day should overtake you as 5 a thief: for all ye are sons of light, and sons

of day. We are not of night, nor of darkness: so then, let us not sleep even as the 6 others; but let us watch and be sober. For 7 they that sleep, sleep by night; and they that are drunken, are drunk by night. But we 8 being of day, let us be sober, having put on the breastplate of faith and love, and, <sup>r</sup>for helmet, the hope of salvation. For God did 9 not appoint us to wrath, but to the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we are watch- 10 ing or sleeping, we should live together with him. Wherefore <sup>s</sup>comfort one another, and 11 edify one the other, as also ye do.

But we beseech you, brethren, to know 12 those who toil among you, and preside over you in the Lord, and admonish you; and to 13 esteem them <sup>t</sup>very exceedingly in love for their work's sake. Be at peace among yourselves. But we exhort you, brethren, admonish 14 the disorderly, encourage the faint-hearted, support the weak, be long-suffering toward all. See that none render evil for evil unto 15 any one; but always pursue that which is good, both toward one another, and toward all. Rejoice always. Pray without ceas- 16, 17 ing. In every thing give thanks: for this <sup>u</sup>is God's will in Christ Jesus concerning you. Quench not the Spirit. Despise not pro- 19, 20 phesyings. <sup>v</sup>Prove all things; hold fast that which is good. Abstain from every form of 22 evil. But may the God of peace himself 23 sanctify you wholly; and may your whole spirit and soul and body be kept blameless unto the coming of our Lord Jesus Christ. Faithful <sup>w</sup>is he that calleth you; who also will 24 perform.

Brethren, pray for us. Salute all the 25, 26 brethren with a holy kiss. I adjure you by 27 the Lord, that the epistle be read unto all the holy brethren. The grace of our Lord Jesus 28 Christ *be* with you. "Amen.

<sup>1</sup> Or, *no one*.

<sup>2</sup> Gr. *to the meeting of*.

<sup>3</sup> Many omit *for*.

<sup>m</sup> Or, *in a, or the, word*.

<sup>o</sup> Gr. *it be written*.

<sup>q</sup> Or, *depends over*.

<sup>r</sup> Or, *as many, exhort*.

<sup>s</sup> Many read, *But prove*.

<sup>t</sup> Gr. *more than superabundantly*.

<sup>u</sup> Many omit the word *Amen*.

## THE SECOND EPISTLE

OF

# PAUL TO THE THESSALONIANS.

I. PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our  
2 Father and the Lord Jesus Christ: Grace unto you, and peace, from God our Father and the Lord Jesus Christ.  
3 We are bound to give thanks to God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the love of each one of you all toward one another  
4 aboundeth; so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and the afflictions  
5 that ye endure:—a token of the righteous judgment of God, that ye should be accounted worthy of the kingdom of God, for which also  
6 ye suffer: if indeed *it is* a righteous thing with God to recompense affliction to those who  
7 afflict you; and to you, who are afflicted, rest with us, at the revelation of the Lord Jesus from heaven, with the angels of his power,  
8 in flaming fire, rendering vengeance to those who know not God, and to those who obey not the gospel of our Lord Jesus Christ:  
9 who shall be punished with everlasting destruction from the face of the Lord, and  
10 from the glory of his strength; when he shall come to be glorified in his saints, and admired in all those who believed (because our testimony to you was believed), in that  
11 day. To which end also we pray always for you, that our God may count you worthy of

the calling, and fulfil every desire of goodness, and work of faith, with power; that  
12 the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

II. BUT we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be  
2 not quickly shaken in your mind, nor alarmed, neither by spirit, nor by word nor by letter as from us, as that the day of the Lord is present. Let no one deceive you in any way: for *that*  
3 shall not be, unless there come the apostasy first, and there be revealed the man of sin, the son of perdition, who opposeth and uplifteth  
4 himself against every one called God or an object of worship; so that he, in the temple of God, as God sitteth, showing himself forth  
5 that he is God. Remember ye not that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he  
6 may be revealed in his own time. For the  
7 mystery is already working of lawlessness, until only he, who withholdeth for the present,  
8 be taken out of the way; and then shall be revealed the lawless one, whom the Lord shall consume with the breath of his mouth, and

<sup>v</sup> Gr. *fire of flame*.

<sup>w</sup> Gr. *suffer punishment, everlasting destruction, from*.

<sup>x</sup> Or, *our God and Lord*.

<sup>y</sup> Gr. *from*.

<sup>z</sup> Gr. *by*.

<sup>a</sup> Or, as some read, *of Christ*.

<sup>b</sup> Many omit the words, *as God*.

<sup>c</sup> Or, *used to tell*.

<sup>d</sup> Some read, *Lord Jesus*.

shall destroy with the appearing of his <sup>e</sup>coming: *even him*, whose coming is according to the energy of Satan, with all power and signs and wonders of falsehood, and with all deceitfulness of <sup>f</sup>unrighteousness <sup>g</sup>in those who are perishing; <sup>h</sup>because they accepted not the love of the

truth, that they might be saved; and therefore shall God send them an energy of delusion, that they may believe <sup>i</sup>the falsehood; that all may be judged, who believed not the truth, but had pleasure in unrighteousness.

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to salvation <sup>j</sup>through sanctification of the Spirit and faith in the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the instructions which ye have been taught, whether <sup>k</sup>by our word or epistle. But may our Lord Jesus Christ, and our God and Father, who loved us, and gave us everlasting consolation and good hope <sup>l</sup>through grace, himself comfort your hearts, and establish <sup>m</sup>you in every good <sup>n</sup>word and work.

III. FINALLY, brethren, pray for us, that the word of the Lord may run and be glorified, as *it is* also with you; and that we may be delivered from perverse and wicked men: for not all have faith. But faithful is the Lord, who shall establish you, and keep you from

<sup>e</sup> Or, *presence*.

<sup>f</sup> Or, as many, *unrighteousness among*.

<sup>g</sup> Or, as some read, *for*. <sup>h</sup> Gr. *for that*.

<sup>i</sup> Or, *falsehood*. <sup>j</sup> Gr. *in*.

<sup>k</sup> Gr. *by word or by epistle of us*.

<sup>l</sup> Gr. *in*. <sup>m</sup> Many omit *you*.

<sup>n</sup> Or, as many read, *work and word*.

<sup>o</sup> Gr. *not of all [is] faith [the attainment]*.

revil. But we have confidence <sup>o</sup>in you in the Lord, that, the things which we command you, ye both do and will do. But may the Lord direct your hearts into the love of God, and into the patience of Christ.

But we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not according to the instruction which <sup>p</sup>he received from us. For ye yourselves know how ye ought to imitate us; for we were not disorderly among you, nor did we eat bread for naught from any one, but in toil and weariness, working night and day that we might not be burdensome to any of you; not because we have not authority, but that we might give ourselves for a pattern unto you, to imitate us. For also, when we were with you, this we <sup>q</sup>commanded you, that if any one will not work, neither let him eat. For we hear of some walking among you disorderly, working not at all, but being busy-bodies. Now such we command and exhort by our Lord Jesus Christ, that, working with quietness, they eat their own bread. But ye, brethren, be not weary in well-doing. But if any one obey not our word by the epistle, note that *man*; and have no company with him, that he may be shamed; and count *him* not as an enemy, but admonish *him* as a brother. But may the Lord of peace himself give you peace always in every way. The Lord *be* with you all.

The salutation by the hand of me, Paul; which is a sign in every epistle: so I write. The grace of our Lord Jesus Christ *be* with you all. Amen.

<sup>p</sup> Gr. *the evil*; or, as many, *the wicked one*. <sup>q</sup> Gr. *upon*.

<sup>r</sup> Or, as most read, *they received*. <sup>s</sup> Or, *used to command*.

<sup>t</sup> Gr. *be not mixed up with him*.





THE  
EPISTLE TO THE HEBREWS.

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION.

WITH NOTES.

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"Sure I am, that there cometh more knowledge and vnderstandinge of the Scripture by theyr sondrie Translacyons, then by all the Gloses of oure sophistical Doctores. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els him selfe) more manifestly by a mere playne vocable of the same meanyng in another place."

MILES COVERDALE.

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# INTRODUCTION.

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## “GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION.

“1. THE exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

“2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

“3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.”

## “SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.

“1. The common English version must be the basis of the revision: the Greek Text, Bagster & Sons’ octavo edition of 1851.

“2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

“3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place.”

In the application of the foregoing rules to a revision of the Epistle to the Hebrews, I have kept in view the principles announced in the Introduction to my revision of Ephesians, to which I would refer the reader. Now, as formerly, it has been an object of anxiety to approach as near the simplicity of the Greek text, as the idiom of our language would allow. There are passages in this Epistle, whose meaning has been the subject of much discussion among interpreters. In many of the renderings it is obvious, that a difference in theological opinions has had much influence on the results at which those interpreters arrived. It is no easy matter to abandon long-cherished predilections and prejudices, and seek the truth simply, for its own worth. Yet the interests of truth often demand that opinions, which have been imperceptibly accumulating in the mind until they form a part of its habitual trains of thought, should be abandoned, when they are not fairly and distinctly based on the testimony of God. During the progress of the work, I have labored to rise above all the prepossessions, which my creed might produce, and to have a conscience void of offense, so that in the end, I might have no cause to regret that I had been biased by considerations, which could not be safely met, when earthly things had passed away. How far I have been faithful to my trust, how successfully I may have preserved “the mind of the Spirit”, as made known in the “lively oracles”, must be left to the judgment of the candid reader. Preferring the simplicity and force of the style of the Common Version to any other model, which has met my eye, I have selected words already used in that version, where such ones could be found to meet the changes, that were deemed necessary. Where an instance occurred, in which I could not find a proper equivalent for a Greek

word in the terms of that version, I have chosen one of Saxon origin in preference to one derived from the Latin or French. In reference to the phraseology, it has been my endeavor while aiming at exactness to use language that would be free from expressions which, though literal, might offend the ear and violate the usage of our tongue. As to the degree to which *literality* is to be carried, the tastes and judgments of translators vary. One consideration has had much weight, and it will, I humbly conceive, have a bearing on the labor of the Final Revisers. It is this: the great mass of those, who may read the Revised English Scriptures, will not be scholars. Such readers, familiar with the *usus loquendi* of their own language alone, will be prejudiced against any translation, no matter how faithful, if its phraseology is marked by idioms, inversions, and inharmonious sounds, to which they are strangers. If their taste be allied to what a scholar would deem *prejudice*, it should be recollected, that it is a prejudice, which will be found unconquerable. I deem it a matter of no little importance, that the style of the Revision should appear easy and natural to "the common people". I am far from feeling sure, that I have not erred on this point. In aiming at a close translation, my style may in some passages appear stiff and inharmonious. Where two modes of rendering a passage seemed nearly of equal merit, one has been incorporated, and the other suggested as *an alternative*.

The notes present the reasons for the changes, that have been made, with as much conciseness as was consistent with a clear exhibition of the authorities and arguments, which led to the alterations.

Where the supplementary words of the Common Version are not clearly implied in the Text, they have been omitted. In a few instances, where a supplement is implied, though that version furnishes none, it has been placed in the Revised Text. It will be seen that all the supplements are distinguished, in conformity with former usage, by *Italic* type. There are advantages in this which far outweigh the inconveniences resulting from the use of two fonts of type on the same page.

The *errata* are very few. I should do injustice to my own feelings, did I not here express my gratitude to the printers for the care, patience, and skill with which their task has been performed.

The Revision is submitted to the public, in the hope that it may aid in the great enterprise of presenting to the world the Scriptures faithfully translated into one of its widely-spoken languages. To the great Author of all truth, who has mercifully given me health and endurance to bring the work to a close, be all the praise which is due for his goodness.

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GENERAL NOTE. The reasons for such changes as "which" for "that", "whoever" for "whosoever", "to" for "unto", "those who" for "them that", etc., are too obvious to require attention in notes.

# AUTHORITIES NOTICED IN THIS TRANSLATION.

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 version. The readings of Lachmann in the margin of  
 Robinson's Tittmann have been examined.  
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