

*C. L. Storm*

THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND  
EXEGETICAL COMMENTARY

ON THE

EPISTLES OF ST. PAUL  
TO THE THESSALONIANS

BY

JAMES EVERETT FRAME

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## ABBREVIATIONS

- AJT.* = *The American Journal of Theology* (Chicago).
- Ambst.* = Ambrosiaster.
- BDB.* = Brown, Driver, Briggs, *Heb.-Eng. Lexicon*.
- Bl.* = F. Blass, *Grammatik des neutestamentlichen Griechisch* (1896, 1902<sup>2</sup>).
- BMT.* = E. D. Burton, *Syntax of the Moods and Tenses in N. T. Greek* (1898<sup>3</sup>).
- Born.* = Bornemann.
- Bousset, Relig.* = W. Bousset, *Die Religion des Judentums im neutestamentlichen Zeitalter* (1906<sup>3</sup>).
- Calv.* = Calvin.
- Charles, Eschat.* = R. H. Charles, *Eschatology, Hebrew, Jewish, and Christian* (1899).
- Chrys.* = Chrysostom.
- Deiss. BS.* = A. Deissmann, *Bibelstudien* (1895).
- NBS.* = *Neue Bibelstudien* (1897).
- Light* = *Light from the Ancient East* (1910) = *Licht vom Osten* (1909<sup>3</sup>).
- De W.* = De Wette.
- Dob.* = Ernst von Dobschütz.
- EB.* = *The Encyclopædia Biblica* (London, 1899-1903; ed. J. S. Black and T. K. Cheyne).
- EGT.* = *The Expositor's Greek Testament* (ed. W. R. Nicoll, 1897-1910).
- Einl.* = *Einleitung in das N. T.*
- Ell.* = Ellicott.
- Ephr.* = Ephraem Syrus.
- ERE.* = *Encyclopædia of Religion and Ethics* (ed. J. Hastings, 1909 ff.).
- Exp.* = *The Expositor* (London; ed. W. R. Nicoll).
- Exp. Times* = *The Expository Times* (Edinburgh; ed. J. Hastings).
- Find.* = G. G. Findlay.
- GGA.* = *Götting. Gelehrte Anzeigen*.
- GMT.* = W. W. Goodwin, *Syntax of the Moods and Tenses of the Greek Verb* (1890).
- Grot.* = Hugo de Groot (Grotius).
- Hatch, Essays* = E. Hatch, *Essays in Biblical Greek* (1889).
- HC.* = Holtzmann's *Handcomentar zum Neuen Testament*.
- HDB.* = *Hastings' Dictionary of the Bible* (1898-1904).
- ICC.* = *International Critical Commentary*.
- Introd.* = *Introduction to the N. T.*

- JBL.* = *The Journal of Biblical Literature* (New York).  
*JTS.* = *The Journal of Theological Studies*.  
 Kennedy, *Last Things* = H. A. A. Kennedy, *St. Paul's Conceptions of the Last Things* (1904).  
*Sources* = *Sources of N. T. Greek* (1895).  
*Lft.* = Lightfoot.  
*Lillie* = John Lillie, *Epistles of Paul to the Thessalonians, Translated from the Greek, with Notes* (1856).  
*Lün.* = Lünemann.  
*Lxx.* = *The Old Testament in Greek* (ed. H. B. Swete, 1887-94).  
 Meyer = *Kritisch-exegetischer Komm. über das N. T.*  
 Migne, *PG.* = *Patrologiæ series græca*.  
*PL.* = *Patrologiæ series latina*.  
*Mill.* = George Milligan.  
*Moff.* = James Moffatt.  
*Moult.* = James Hope Moulton, *A Grammar of N. T. Greek*, I (1906).  
*NKZ.* = *Neue kirchliche Zeitschrift*.  
*PRE.* = *Real-Encyclopädie für protest. Theologie u. Kirche* (3d ed. Hauck, 1896-1909).  
*RTP.* = *Review of Theology and Philosophy*.  
*Ruther.* = W. G. Rutherford, *St. Paul's Epistles to the Thess. and Corinthians. A New Translation* (1908).  
*SBBA.* = *Sitzungsberichte der königlich. Preuss. Akad. der Wissenschaften zu Berlin*.  
*Schürer* = E. Schürer, *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi* (4th ed., 1901-9).  
*SH.* = Comm. on Romans in ICC. by W. Sanday and A. C. Headlam.  
*SHS.* = C. A. Briggs, *General Introduction to the Study of Holy Scripture* (1899).  
*SK.* = *Studien und Kritiken*.  
*SNT.* = *Die Schriften des N. T.* (1907-8; ed. J. Weiss).  
*Sod.* = Hermann Freiherr von Soden.  
*Soph. Lex.* = E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine Periods* (revised by J. H. Thayer, 1887, 1900).  
*Thay.* = Joseph Henry Thayer, *Greek-English Lexicon of the N. T.* (1889).  
*Th. Mops.* = Theodore of Mopsuestia, *in epistolas Pauli commentarii* (ed. H. B. Swete, 1880-82).  
*Tisch.* = Tischendorf.  
*TLZ.* = *Theologische Literaturzeitung*.  
*TS.* = *Texts and Studies* (Cambridge).  
*TU.* = *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*.



Vincent = M. R. Vincent, <i>Word Studies in the N. T.</i> , vol. IV, 1900.	Witk. = St. Witkowski, <i>Epistulae Privatae Græcæ</i> (1906).
Viteau = J. Viteau, <i>Étude sur le Grec du N. T.</i> (I, 1893, II, 1896).	Wohl. = Wohlenberg.
Volz, <i>Eschat.</i> = Paul Volz, <i>Jüdische Eschatologie von Daniel bis Akiba</i> (1903).	WS. = P. W. Schmiedel, 8th ed. of Winer's <i>Grammatik</i> (1894 ff.).
Weiss = B. Weiss in <i>TU. XIV</i> , 3 (1896).	Zim. = F. Zimmer, <i>Der Text der Thessalonicherbriefe</i> (1893).
WH. = <i>The New Testament in the Original Greek</i> (1881; I, Text, II, Introduction and Appendix).	ZNW. = Preuschen's <i>Zeitschrift für die neutestamentliche Wissenschaft</i> .
	ZTK. = <i>Zeitschrift für Theologie und Kirche</i> .
	ZWT. = <i>Zeitschrift für Wissenschaftliche Theologie</i> .

N. B. The Old Testament is cited from the Greek text (ed. Swete), the New Testament from the text of WH., and the Apostolic Fathers from the *editio quarta minor* of Gebhardt, Harnack, and Zahn (1902). For Ethiopic Enoch (Eth. En.), Slavonic Enoch (Slav. En.), Ascension of Isaiah (Ascen. Isa.), Assumption of Moses (Ass. Mos.), Apocalypse of Baruch (Apoc. Bar.), Book of Jubilees (Jub.), and Testaments of the Twelve Patriarchs (Test. xii), the editions of R. H. Charles have been used; for the Psalms of Solomon (Ps. Sol.), the edition of Ryle and James; and for the Fourth Book of Ezra (4 Ezra), that of Bensly and James.

By I is meant 1 Thessalonians and by II, 2 Thessalonians.

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## INTRODUCTION.

### § I. FOUNDING OF THE CHURCH OF THE THESSALONIANS.

(1) *From Antioch to Philippi.*—It was seventeen years after God had been pleased to reveal his Son in him, and shortly after the momentous scene in Antioch (Gal. 2<sup>11</sup> <sup>a.</sup>) that Paul in company with Silas, a Roman citizen who had known the early Christian movement both in Antioch and in Jerusalem, and with Timothy, a younger man, son of a Gentile father and a Jewish mother, set forth to revisit the Christian communities previously established in the province of Galatia by Paul, Barnabas, and their helper John Mark. Intending to preach the gospel in Western Asia, they made but a brief stay in Galatia and headed westward presumably for Ephesus, only to be forbidden by the Holy Spirit to speak the word in Asia; and again endeavouring to go into Bithynia were prevented by the Spirit of Jesus. Having come down to Troas, Paul was inspired by a vision to undertake missionary work in Europe; and accordingly set sail, along with the author of the “we”-sections, from Troas and made a straight course to Samothrace, and the day following to Neapolis; and from thence to Philippi (Acts 15<sup>40</sup>–16<sup>11</sup>). The experiences in that city narrated by Acts (16<sup>12-40</sup>), Paul nowhere recounts in detail; but the persecutions and particularly the insult offered to the Roman citizenship of himself and Silas (Acts 16<sup>37</sup>) affected him so deeply that he could not refrain from telling the Thessalonians about the matter and from mentioning it again when he wrote his first letter to them (I 2<sup>2</sup>).

(2) *From Philippi to Thessalonica.*—Forced by reason of persecution to leave Philippi prematurely (I 2<sup>2</sup> Acts 16<sup>39-40</sup>), Paul and Silas with Timothy (I 2<sup>2</sup>; he is assumed also by Acts to be



present, though he is not expressly named between 16<sup>3</sup> and 17<sup>14</sup>), but without the author of the "we"-sections, took the *Via Egnatia* which connected Rome with the East, travelled through Amphipolis and Apollonia, and arrived, early in the year 50 A.D., at Thessalonica, a city placed *in gremio imperii nostri*, as Cicero has it (*de prov. consul.* 2), and a business and trade centre as important then to the Roman Empire as it is now to the Turkish Empire, Saloniki to-day being next after Constantinople the leading metropolis in European Turkey.

Thessalonica had been in existence about three hundred and sixty-five years and a free city for about a century when Paul first saw it. According to Strabo (330<sup>21. 24</sup>, ed. Meineke), an older contemporary of the Apostle, it was founded by Cassander who merged into one the inhabitants of the adjacent towns on the Thermaic gulf and gave the new foundation the name Thessalonica after his wife, a sister of Alexander the Great. "During the first civil war, it was the headquarters of the Pompeian party and the Senate. During the second, it took the side of Octavius, whence apparently it reached the honour and advantage of being made a 'free city' (Pliny, *H. N.* IV<sup>10</sup>), a privilege which is commemorated on some of its coins" (Howson). That it was a free city (*liberae conditionis*) meant that it had its own *βουλή* and *δῆμος* (Acts 17<sup>5</sup>?), and also its own magistrates, who, as Luke accurately states, were called politarchs (Acts 17<sup>6</sup>).

Howson had already noted the inscription on the *Vardâr* gate (destroyed in 1867) from which it appeared that "the number of politarchs was seven." Burton, in an exhaustive essay (*AJT.* 1898, 598-632), demonstrated, on the basis of seventeen inscriptions, that in Thessalonica there were five politarchs in the time of Augustus and six in the time of Antoninus and Marcus Aurelius.

On Thessalonica in general, see Howson in Smith's *DB.* and Dickson in *HDB.* where the literature, including the dissertation of Tafel, is amply listed. On *Roads and Travel*, see Ramsay in *HDB.* V, 375 ff.

(3) *Founding of the Church.*—In the time of Paul, Thessalonica was important, populous, and wicked (Strabo 323, 330<sup>21</sup>; Lucian, *Lucius* 46, ed. Jacobitz). Various nationalities were

represented, including Jews (I 2<sup>15-16</sup> II 3<sup>2</sup> Acts 17<sup>2</sup> <sup>ff.</sup>). Quite naturally, Paul made the synagogue the point of approach for the proclamation of the gospel of God, for the Christ, whose indwelling power unto righteousness he heralded, is of the Jews according to the flesh; and furthermore in the synagogue were to be found a number of Gentiles, men and women, who had attached themselves more or less intimately to Judaism either as proselytes or as φοβούμενοι (σεβόμενοι) τὸν θεόν (see Bousset, *Relig.*<sup>2</sup>, 105), and who would be eager to compare Paul's gospel both with the cults they had forsaken for the austere monotheism and rigorous ethics of Judaism and with the religion of Israel itself. In such Gentiles, already acquainted with the hopes and aspirations of the Jews, he was almost certain to win a nucleus for a Gentile Christian community (*cf.* Bousset, *op. cit.*, 93), even if he had confined his ministry to the synagogue, as the account of Acts at first reading seems to intimate.

According to that narrative (Acts 17<sup>2</sup> <sup>ff.</sup>), Paul addressed the synagogue on three, apparently successive, Sabbath days, making the burden of his message the proof from Scripture that the Messiah was to suffer and rise again from the dead, and pressing home the conclusion that the Jesus whom he preached was the promised Christ. The result of these efforts is stated briefly in one verse (17<sup>4</sup>) to the effect that there joined fortunes with Paul and Silas some Jews, a great number of the σεβόμενοι Ἕλληνες, and not a few women of the best society. It is not put in so many words but it is tempting to assume that the women referred to were, like "the devout Greeks," Gentile proselytes or adherents, although Hort (*Judaistic Christianity*, 89) prefers to assume that they were "Jewish wives of heathen men of distinction." However that may be, it is interesting to observe that even from the usual text of Acts 17<sup>4</sup> (on Ramsay's conjecture, see his *St. Paul the Traveller*, 226 ff.) it is evident that the noteworthy successes were not with people of Jewish stock but with Gentile adherents of the synagogue.

Of the formation of a Christian community consisting almost wholly of Gentiles, the community presupposed by the two let-

ters, the Book of Acts has nothing direct to say. In lieu thereof, the author tells a story illustrating the opposition of the Jews and accounting for the enforced departure of Paul from Thessalonica. Jealous of Paul's successful propaganda not only with a handful of Jews but also with those Gentiles who had been won over wholly or in part to the Jewish faith, the Jews took occasion to gather a mob which, after parading the streets and setting the city in an uproar, attacked the house of Jason in the hope of discovering the missionaries. Finding only Jason at home, they dragged him and some Christians before the politarchs and preferred the complaint not simply that the missionaries were disturbing the peace there as they had been doing elsewhere in the empire, but above all that they were guilty of treason, in that they asserted that there was another king or emperor, namely, Jesus,—an accusation natural to a Jew who thought of his Messiah as a king. The politarchs, though perturbed, did not take the charge seriously, but, contenting themselves with taking security from Jason and the others who were arrested, let them go.

Just how much is involved in this decision is uncertain. Evidently Jason and the rest were held responsible for any conduct or teaching that could be interpreted as illegal; but that Paul was actually expelled is doubtful; and that Jason and the others gave security for the continued absence of Paul is unlikely, seeing that the converts were surprised at his failure to return. See on I 2<sup>18</sup> and cf. Knowling on Acts 17<sup>9</sup> in *EGT*.

Of the preaching on the Sabbath Paul has nothing to say, or of the specific case of opposition, unless indeed the persecution of Jason was one of the instances of hardness of heart alluded to in I 2<sup>15-16</sup>. On the other hand, while Acts is silent about missionary work apart from the synagogue, Paul intimates in the course of his *apologia* (I 2<sup>7-12</sup>) that he was carrying on during the week a personal and individual work with the Gentiles that was even more important and successful than the preaching on the Sabbath of which alone Luke writes. It is quite to be expected that the Apostle would take every opportunity to speak informally about the gospel to every one he met; and to point out especially to those Gentiles, who had not expressed an in-

terest in the God of his fathers by attaching themselves to the synagogue, the absurdity of serving idols, and to urge them to forsake their dead and false gods and turn to the living and true God and to his Son Jesus, who not only died for their sins but was raised again from the dead in order to become the indwelling power unto righteousness and the earnest of blessed felicity in the not distant future when Jesus, the rescuer from the coming Wrath, would appear and gather all believers into an eternal fellowship with himself (I 1<sup>9-10</sup> 4<sup>9-10</sup> II 2<sup>13-14</sup>).

(4) *Character of the Church*.—His appeal to the Gentiles succeeded; in spite of much opposition, he spoke courageously as God inspired him (I 2<sup>2</sup>), not in words only but in power, in the Holy Spirit and in much conviction (I 1<sup>5</sup>); and the contagious power of the same Spirit infected the listeners, leading them to welcome the word which they heard as a message not human but divine, as a power of God operating in the hearts of believers (I 1<sup>6</sup> 2<sup>13</sup>), creating within them a religious life spontaneous and intense, and prompting the expression of the same in those spiritual phenomena (I 5<sup>21-22</sup>) that appear to be the characteristic effect of Paul's gospel of the newness of life in Christ Jesus.

But although the gospel came home to them with power, and a vital and enthusiastic religious life was created, and a community of fervent believers was formed, there is no reason for supposing that the circle of Christians was large, unless we are determined to press the *πλῆθος πολὺ* of Acts 17<sup>4</sup>. The necessities of the case are met if we imagine a few men and women meeting together in the house of Jason, the house in which Paul lodged at his own expense (II 3<sup>7</sup>), and which was known to the Jews as the centre of the Christian movement; for it was there that they looked for the missionaries and there that they found the "certain brethren."

Nor must we expect to meet among the converts "many wise after the flesh, many mighty, and many noble." To be sure, we hear later on of such important Thessalonians as Aristarchus (who was a Jew by birth, Acts 20<sup>4</sup> 27<sup>2</sup> Col. 4<sup>10</sup> Phile. 24), Secundus (Acts 20<sup>4</sup>) and Demas (Col. 4<sup>14</sup> Phile. 24 2 Tim. 4<sup>10</sup>); but it cannot be affirmed with confidence that they belonged to the



original group. Apart then from a few Gentile women of the better class (Acts 17<sup>2</sup>), the bulk of the Christians were working people. That they were skilled labourers like Paul is by no means clear; evident only is it that, hospitable and generous as they were (I 4<sup>10</sup>), they were poor, so poor indeed that Paul supported himself by incessant toil in order not to make any demands upon the hospitality either of Jason his host or of any other of the converts, and that he welcomed the assistance sent him by the Philippians (Phil. 4<sup>16</sup>) probably on their own initiative.

This little circle of humble Christians quickly became as dear to Paul as the church of their fellow-Macedonians at Philippi. He did not insist upon the position of preponderance which was his by right as an apostle of Christ, but chose to become just one of them, a babe in the midst of them. As a nurse cherishes her own children, so in his affection for them he gave them not only the gospel of God but his very self as well. Like as a father deals with his own children, so he urged each one of them, with a word of encouragement or a word of warning as the need might be, to walk worthily of God who calls them into his own kingdom and glory (I 2<sup>6-12</sup>). When he tried, in his first letter to them, to put into words his love for those generous, affectionate, and enthusiastic workingmen, his emotion got the better of his utterance: "Who is our hope or joy or crown to boast in—or is it not you too—in the presence of our Lord Jesus when he comes? Indeed, it is really you who are our glory and our joy" (I 2<sup>19-20</sup>). It is not surprising that on his way to Corinth, and in Corinth, he received constantly oral reports from believers everywhere about their faith in God and their expectancy of the Advent of his Son from heaven (I 1<sup>7-10</sup>). And what he singles out for emphasis in his letters, their faith, hope, and love, their brotherly love and hospitality, their endurance under trial, and their exuberant joy in the Spirit, are probably just the qualities which characterised them from the beginning of their life in Christ.

It was indeed the very intensity of their religious fervour that made some of them forget that consecration to God is not simply

religious but moral. He had warned them orally against the danger (I 4<sup>2</sup>), but was obliged to become more explicit when he wrote them later on (I 4<sup>3-8</sup>). Others again, it may be assumed though it is not explicitly stated, aware that the day of the Lord was near and conscious that without righteousness they could not enter into the kingdom, were inclined to worry about their salvation, forgetting that the indwelling Christ was the adequate power unto righteousness. Still others, influenced by the pressure of persecution and above all by the hope of the immediate coming of the Lord, became excited, and in spite of Paul's example of industry gave up work and caused uneasiness in the brotherhood, so that Paul had to charge them to work with their own hands (I 4<sup>11</sup>) and had to say abruptly: "If any one refuses to work, he shall not eat" (II 3<sup>10</sup>). These imperfections however were not serious; they did not counterbalance the splendid start in faith and hope and love; had he been able to stay with them a little longer, he could have helped them to remove the cause of their difficulties. Unfortunately however, as a result of the case of Jason, he was compelled to leave them sooner than he had planned.

It has been assumed in the foregoing that Paul was in Thessalonica not longer than three weeks. There is nothing incredible in the statement of Acts (17<sup>2</sup>), if the intensity of the religious life and the relative smallness of the group are once admitted. To be sure, it is not impossible that Luke intends to put the arrest of Jason not immediately after the three Sabbaths but at a somewhat later date, and that consequently a sojourn of six weeks may be conjectured (*cf.* Dob.). The conjecture however is not urgent nor is it demanded by the probably correct interpretation of Phil. 4<sup>16</sup>. That passage indicates not that the Philippians repeatedly sent aid to Paul when he was in Thessalonica but only that they sent him aid (see note on I 2<sup>18</sup>). There is no evidence that either Paul or the Thessalonians requested assistance; it came unsolicited. Hence the time required for the journey on foot from Philippi to Thessalonica, about five or six days, does not militate against the assumption of a stay in Thessalonica lasting not longer than three weeks. See on this, Clemen, *NKZ.*, 1896, VII, 146; and *Paulus*, II, 158; also, more recently, Lake, *The Earlier Epistles of St. Paul*, 1911, 64 ff.

## § II. THE FIRST LETTER.

(1) *From Thessalonica to Corinth.*—No sooner had Paul left Thessalonica than he was anxious to return. "Now we, brothers, when we had been bereaved of you for a short time only, out of sight but not out of mind, were excessively anxious to see you with great desire, for we did wish to come to you, certainly I Paul did and that too repeatedly, and Satan stopped us" (I 2<sup>17-18</sup>). To the happenings in the interval between his departure and the sending of Timothy from Athens, Paul does not allude; from Acts however (17<sup>10-15</sup>) it appears that directly after the arrest of Jason, the brethren sent away Paul and Silas by night westward to Berea, a land journey of about two days. In that city, the missionaries started their work, as in Thessalonica, with the synagogue and had success not only with the Gentile adherents of Judaism, men and women, but also with the Jews themselves. When however the Jews of Thessalonica heard of this success, they came to Berea, stirred up trouble, and forced Paul to leave (*cf.* also I 2<sup>15-16</sup>), after a stay of a week or two. Accompanied by an escort of the brethren, Paul travelled to the coast and, unless he took the overland route to Athens, a journey of nine or ten days, set sail from Pydna or Dion for Athens (a voyage under ordinary circumstances of two full days) leaving behind directions that Silas and Timothy follow him as soon as possible.

From Paul, but not from Acts, we learn that they did arrive in Athens and that, after the situation in Thessalonica had been discussed, decided to send Timothy back immediately to strengthen the faith of the converts and prevent any one of them from being beguiled in the midst of the persecutions which they were still undergoing (I 3<sup>1</sup> <sup>a</sup>.; on the differences at this point between Acts and Paul, see McGiffert, *Apostolic Age*, 257). Whether also Silas and Timothy had heard rumours that the Jews, taking advantage of Paul's absence, were maligning his character and trying to arouse the suspicion of the converts against him by misconstruing his failure to return, we do not

know. At all events, shortly after the two friends had arrived, and Timothy had started back for Macedonia, Paul, after a sojourn of a fortnight or more, departed from Athens and in a day or two came to Corinth, whether with Silas or alone (Acts 18<sup>1</sup>) is unimportant.

(2) *Place, Date, and Occasion.*—Arriving in Corinth early in the year 50 A.D., Paul made his home with Prisca and Aquila, supported himself by working at his trade, and discoursed every Sabbath in the synagogue. Later on, Silas and Timothy came down from Macedonia and joined hands with Paul in a more determined effort to win the Jews to Christ, only to meet again the same provoking opposition that they had previously met in Macedonia. Paul became discouraged; but Timothy's report that the Thessalonians, notwithstanding some imperfections, were constant in their faith and love and ever affectionately thinking of Paul, as eager to see him as he was to see them, cheered him enormously (I 3<sup>6-10</sup>).

Bacon (*Intro.*, 58) dates the arrival in Corinth early in the spring of 50 A.D.; cf. also C. H. Turner (*HDB.*, I, 424). According to Acts 18<sup>11</sup>, Paul had been in Corinth a year and six months before Gallio appeared on the scene and left Corinth shortly after the coming of the proconsul (18<sup>18</sup>). From an inscription in Delphi preserving the substance of a letter from the Emperor Claudius to that city, Deissmann (*Paulus*, 1911, 159-177) has shown that Gallio took office in midsummer, 51, and that, since Paul had already been in Corinth eighteen months when the proconsul of Achaia arrived, the Apostle "came to Corinth in the first months of the year 50 and left Corinth in the late summer of the year 51." Inasmuch as Paul had probably not been long in Corinth before Timothy arrived, and inasmuch as the first letter was written shortly after Timothy came (I 3<sup>6</sup>), the date of I is approximately placed in the spring of 50 and the date of II not more than five to seven weeks later.

From the oral report of Timothy and probably also from a letter (see on I 2<sup>13</sup> 4<sup>9</sup>. 13 5<sup>1</sup>) brought by him from the church, Paul was able to learn accurately the situation and the needs of the brotherhood. In the first place he discovered that since his departure, not more than two or three months previously, the Jews had been casting wholesale aspersions on his behaviour during the visit and misinterpreting his failure to come back;



and had succeeded in awakening suspicion in the hearts of some of the converts. Among other things, the Jews had asserted (I 2<sup>1-12</sup>) that in general Paul's religious appeal arose in error, meaning that his gospel was not a divine reality but a human delusion; that it arose in impurity, hinting that the enthusiastic gospel of the Spirit led him into immorality; and that it was influenced by sinister motives, implying that Paul, like the pagan itinerant impostors of religious or philosophical cults (*cf.* Clemen, *NKZ.*, 1896, 152), was working solely for his own selfish advantage. Furthermore and specifically the Jews had alleged that Paul, when he was in Thessalonica, had fallen into cajoling address, had indulged in false pretences to cover his greed, and had demanded honour from the converts, as was his wont, using his position as an apostle of Christ to tax his credulous hearers. Finally, in proof of their assertions, they pointed to the unquestioned fact that Paul had not returned, the inference being that he did not care for his converts and that he had no intention of returning. The fact that Paul found it expedient to devote three chapters of his first letter to a defence against these attacks is evidence that the suspicion of some of the converts was aroused and that the danger of their being beguiled away from the faith was imminent. In his defence, he cannot withhold an outburst against the obstinate Jews (I 2<sup>15-16</sup>) who are the instigators of these and other difficulties which he has to face; but he betrays no feeling of bitterness toward his converts. On the contrary, knowing how subtle the accusations have been, and confident that a word from him will assure them of his fervent and constant love and will remove any scruples they may have had, he addresses them in language of unstudied affection. His words went home; there is not the faintest echo of the *apologia* in the second epistle.

In the second place, he discovered that the original spiritual difficulties, incident to religious enthusiasm and an eager expectation of the coming of the Lord, difficulties which his abrupt departure had left unsettled, still persisted, and that a new question had arisen, due to the death of one or more of the converts. In reference to the dead in Christ, they needed not only