

**CAMBRIDGE GREEK TESTAMENT
FOR SCHOOLS AND COLLEGES;
THE EPISTLES OF PAUL THE
APOSTLE TO THE
THESSALONIANS**

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**CAMBRIDGE GREEK TESTAMENT FOR
SCHOOLS AND COLLEGES**

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**THE EPISTLES OF PAUL THE APOSTLE
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PREFACE
BY THE GENERAL EDITOR.

THE General Editor does not hold himself responsible, except in the most general sense, for the statements, opinions, and interpretations contained in the several volumes of this Series. He believes that the value of the Introduction and the Commentary in each case is largely dependent on the Editor being free as to his treatment of the questions which arise, provided that that treatment is in harmony with the character and scope of the Series. He has therefore contented himself with offering criticisms, urging the consideration of alternative interpretations, and the like; and as a rule he has left the adoption of these suggestions to the discretion of the Editor.

The Greek Text adopted in this Series is that of Dr Westcott and Dr Hort. For permission to use this Text the thanks of the Syndics of the University Press and of the General Editor are due to Messrs Macmillan & Co.

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27 October, 1904.

EDITOR'S PREFACE.

THIS is substantially a new work, designed for the Greek Testament student as the previous volume from the same hand, in the *Cambridge Bible for Schools and Colleges* (1891), was written for the student of the English Bible. The first four chapters of the Introduction, and the Appendix, bear indeed identical titles in each book; but their matter has been rewritten and considerably extended. The Exposition is recast throughout. Literary illustration from English sources has been discarded, so that full attention might be given to the details of Greek construction and verbal usage. The train of thought in the original text is tracked out as closely as possible—the analyses prefixed to the successive sections will, it is hoped, be useful for this purpose; and the historical and local setting of the Epistles is brought to bear on their elucidation at all available points. In particular, the researches made of recent years into Jewish apocalyptic literature have thrown some fresh light on the obscurities of St Paul's eschatology.

Two Commentaries of first-rate importance have appeared during the last dozen years, of which the writer has made constant use: viz. the precious *Notes*

on the *Epistles of St Paul* bequeathed to us by the late Bishop Lightfoot, in which 123 out of 324 pages are devoted to 1 and 2 Thessalonians; and Bornemann's interpretation contained in the fifth and sixth editions of Meyer's *Kommentar*, a work as able and judicious as it is laborious and complete. At the same time, one reverts with increasing satisfaction to the old interpreters; frequent quotations are here made from the Latin translators—Erasmus, Calvin, Beza, Estius, Bengel, beside the ancient Versions—who in many instances are able to render the Greek with a brevity and nicety attainable in no other tongue.

GEORGE G. FINDLAY.

INTRODUCTION.

CHAPTER I.

THE CITY OF THESSALONICA.

AMONGST the great cities of the ancient world in which the Apostle Paul lived and laboured, two still remain as places of capital importance—Rome and Thessalonica. The latter has maintained its identity as a provincial metropolis and an emporium of Mediterranean traffic, with singularly little change, for above two thousand years. Along with its capital, the province of Macedonia to this day retains the name and the geographical limits under which St Paul knew it sixty generations ago. At the present moment (May, 1903) "Salonika" (or *Saloniki*, *Σαλονίκη* in vulgar Greek, Turkish *Selanik*) supplies a conspicuous heading in our newspapers, being the focus of the renewed struggle between the Cross and the Crescent, and a mark of the political and commercial ambitions which animate the Great Powers of Europe and the Lesser Powers of the Balkan Peninsula, in the disturbed condition of the Turkish Empire.

This town first appears in Greek history under the name of *Therma* (*Θέρμα*, *Θέρμη*), "Hot-well," having been so entitled from the springs found in its vicinity (cf. *Κρηνίδες*, the older name of Philippi). According to Herodotus (VII. 121), Xerxes when invading Greece made its harbour the head-quarters of his fleet. On the site of *Therma Θεσσαλονίκη* (*Θεσσαλονίκηα* in Strabo) was built in the year 315 B.C. by Cassander, the brother-in-law of Alexander the Great, who seized the throne of Macedonia soon after the conqueror's death. Cassander named the new foundation, probably, after his royal wife (see Diodorus Siculus,

Thess.

b

XIX. 52). The new title first appears in Polybius' *Histories* (XXIII. 4. 4, &c., as *Θεσσαλονίκη*). On the Roman conquest of Macedonia in 168 B.C., the kingdom was broken up into four semi-independent republics, and Thessalonica was made the capital of one of these. In the year 146, when the province was formally annexed to the Empire, the four districts were reunited, and this city became the centre of Roman administration and the *μητρόπολις* of the entire region. The Romans made of its excellent harbour a naval station, furnished with docks (Livy XLIV. 10). Through this city passed the Via Egnatia, the great military highway from Dyrrachium which formed the land-route between Rome and the East, and ran parallel to the maritime line of communication crossing the mid-Ægean by way of Corinth. On the termination of the civil war which ended with the defeat of Brutus and Cassius at Philippi in 42 B.C., when it had fortunately sided with the victors, Thessalonica was declared a *libera urbs*, or *liberae condicionis* (Pliny *N. H.* iv. 10 [17]); hence it had its recognized *δήμος* and its elective *πολιτάρχαι*¹ (Acts xvii. 5-8). Its coins bear the inscription *Θεσσαλονικίων ἐλευθερίᾳ*. "The whole city was essentially Greek, not Roman as Philippi was" (Lightfoot). At the same time the city depended on the imperial favour, and was jealous of anything that might touch the susceptibilities of the Government; the charge of treason framed against the Christian missionaries was the most dangerous that could have been raised in such a place.

At this epoch Thessalonica was a flourishing and populous city. The geographer Strabo, St Paul's contemporary, describes it as the one amongst Macedonian towns *ἣ νῦν μάλιστα τῶν ἄλλων εὐανδρεῖ* (VII. 7. 4); and Lucian writes, a century later, *πόλεως τῶν ἐν Μακεδονίᾳ τῆς μεγίστης Θεσσαλονικῆς* (*Asinus*, 46);

¹ On this term see the article "Rulers of the City" in *Hastings' Dict. of the Bible*, and E. D. Burton, "The Politarchs," in *Amer. Journal of Theology*, July 1898. The title was one of limited application; it appears on the inscription still to be seen on the arch at the western gate of the city, which is given in Böckh's *Corpus Inscr. Græc.* II. p. 53 [1967]. Its use affords a fine test of the circumstantial accuracy of St Luke.