the *works of darkness*. The imagery  
seems to be taken originally from our  
Lord’s discourse concerning His coming:  
see Matt. xxiv. 42; Mark xiii. 33, and  
Luke xxi. 28–36, where several points of  
similarity to our verses 11–14 occur.

**salvation**] as “*your redemption,*” Luke  
xxi, 28, and ch. viii. 23, is said of the  
*accomplishment of salvation.*— Without  
denying the legitimacy of an individual  
application of this truth, and the importance   
of its consideration for all Christians   
of all ages, a fair exposition of this  
passage can hardly fail to recognize the  
fact, that the Apostle here as well as elsewhere   
(1 Thess. iv. 17; 1 Cor. xv. 51),  
speaks of the coming of the Lord as *rapidly  
approaching.* Prof. Stuart and others are  
shocked at the idea, as being inconsistent  
with the inspiration of his writings. How  
this can be, I am at a loss to imagine.  
“OF THAT DAY AND HOUR KNOWETH NO  
MAN, NO NOT THE ANGELS IN HEAVEN,  
NOR EVEN THE SON, BUT THE FATHER,”  
Mk. xiii. 32.—And to reason, as Stuart does,  
that because St. Paul corrects in 2 Thess.  
ii, the mistake of imaging it to be *immediately   
at hand* (or even *actually come,*  
see note there), therefore he did not himself   
expect it soon, is surely quite beside  
the purpose. The fact, that the nearness   
or distance of that day was *unknown  
to the Apostles,* in no way affects the  
prophetic announcements of God’s Spirit  
by them, concerning its preceding and  
accompanying circumstances. The ‘*day  
and hour*’ formed no part of their inspiration;—*the   
details of the event, did.*  
And this distinction has singularly and  
providentially turned out to the edification  
of all subsequent ages. While the prophetic   
declarations of the events of that  
time remain to instruct us, the *eager  
expectation* of the time, which *they expressed   
in their day*, has also remained, a  
token of the true frame of mind in which  
each succeeding age (and each succeeding  
age more strongly than the last) should  
contemplate the ever-approaching coming  
of the Lord. On the *certainty of the  
event,* our faith is grounded: by the *uncertainty   
of the time* our hope is stimulated,   
and our watchfulness aroused.

**12.**] **The night**, the *lifetime of the world,*  
—the *power of darkness*, see Eph. vi. 12  
**the day**, the *day of the resurrection*, 1  
Thess. v. 4; Rev. xxi. 25; of which resurrection   
we are *already partakers*, and are  
to *walk as such*, Col. iii. 1–4; 1 Thess.  
y.5–8. **Therefore,—let us lay aside** (as  
it were a clothing) **the works of darkness**  
(see Eph. v. 11–14, where a similar strain  
of exhortation occurs), **and put on the  
armour of light** (described Eph. vi. 11 ff.—  
the arms *belonging to a soldier of light—*  
one who is of the “*sons of light*” and  
“*sons of the day,*” 1 Thess. v. 5).

**13.**] **chambering**, in a bad sense: the act  
itself being a defilement, when unsanctified   
by God’s ordinance of marriage. The  
words are both *plural* in the original,  
**chamberings and wantonnesses**: i.e. various   
kinds, or frequent repetitions, of  
these sins.

**14.**] Chrysostom says, on