our beloved fellow-Apostle)  
**Paul according to the wisdom given to  
him** (see 1 Cor. iii. 10. Also Gal. ii. 9;  
Eph. iii. 2,7,8; Col. i. 25) **wrote to you**  
(What? Where? to whom? By some  
the reply to the first has been found in  
the preceding clause, “*that the long-suffering  
of our Lord is salvation:*” which,  
in sense, is almost identical with Rom.  
ii. 4, “*the goodness of God leadeth thee  
fo repentance.*” But surely the reference  
is too narrow to satisfy what follows here,  
*speaking in them concerning* **these things,**  
where the reference must be to *the things*,  
which we Christians *look for*, viz., to the  
coming of the day of the Lord. Thus  
then we should interpret the particular  
reference to be to some particular passage  
im which St. Paul had exhorted to readiness  
in expectation of that day, and the  
more general reference, ver. 16, of the  
frequent mention of that day in his other  
Epistles. In searching then 2) for some  
passage which may fulfil the above condition,  
it seems to me that we need not  
go beyond the earliest Epistle of St. Paul,  
viz. 1 Thessalonians. There, in ch. iv. 13—  
v. 11, we have a passage on this very  
point, and the more satisfactory, because  
St. Peter seems, in our ver. 10, to have  
had 1 Thess. v. 2 before his mind, And  
as to 3) the expression **to you**, there  
seems no need to press it as identifying  
any particular church, seeing that this our  
Epistle is addressed to all Christians alike:  
see ch. i. 1. AH that follows from this **to  
you** is what may also be gathered from  
ver. 16, that our Epistle belongs to a date  
when the Pauline Epistles were no longer  
the property only of the churches to which  
they were written, but were dispersed  
through, and considered to belong to, the  
whole Christian Church. What date that  
is, I have discussed in the Introduction.  
There have been very various opinions as  
to the passage and Epistle meant : some  
think it to be the Epistle to the Hebrews,  
on account of ch. ix. 26 ff., x. 25, 37 (see  
on these in the Introd. to the Hebrews,  
§ i. par. 6): others, the Epistles to the  
Corinthians, especially 1 Cor. i. 7–9, finding  
an allusion to 1 Cor. ii. 1 ff. in the  
words “*according to the wisdom given to  
him:*” others, the Epistles to the Galatians,  
Ephesians, Colossians, being addressed  
to Asia Minor churches, as they  
hold this to be: others, referring the  
words “*in peace*” to the difference between  
Paul and Peter, the Epistle to the  
Galatians: others, some Epistle which has  
not come down to us); **as also in all** (*his*,  
but not expressed: in *all Epistles which  
he writes*, leaving room for the possibility  
that the number of those Epistles was not  
complete, but still being added to) **Epistles,  
speaking in them** (as he does) **of these  
things** (viz. the coming of our Lord, and  
the end of the world), **in which** (Epistles, if  
the feminine relative be read: if the masculine  
[or neuter], “*in which sayings of  
his:*” not, “in which things,” “in which  
subjects,” as some have rendered by  
of escape from the supposed difficulty: for  
the pronoun is correlative with *the other  
scriptures*, and must therefore designate  
some writings previously mentioned: or  
else the sentence is stultified) **are some  
things difficult to understand** (De Wette  
especially refers to 2 Thess. ii. 1 ff.: and  
it is not improbable that this may have  
been particularly in the Apostles mind.  
See note on 2 Tim. ii. 18), **which the ignorant**  
(unintelligent, uninformed : this want  
of intelligence may arise from many causes :  
but the misunderstanding of difficult Scriptures  
is common to the unintelligent in  
general) **and unstable** (those who, wanting  
firm foundation and anchorage, waver and  
drift about with every wind of doctrine.  
Such persons are stirred from their Christian  
stability by every apparent difficulty  
are rendered anxious and perplexed by  
hard texts: and showing more anxiety to  
interpret them somehow, than to wait upon  
God for their solution, rush upon erroneous  
and dangerous ways of interpretation) **distort**  
(the verb means, properly, to twist  
with a handscrew or windlass. Hence to