again with Paul at Corinth, Rom. xvi. 21,  
but did not accompany him into Asia, ch.  
xx. 4.

**6.**] These rulers are called in  
the original by the peculiar title of *Politarchs*, governors of the citizens. The  
exact accuracy of the title as existing at  
Thessalonica, has been proved by an inscription found on the spot, in which it  
occurs: and in the same inscription  
curiously enough we have three of the  
names which occur here, or in the Epistles,  
as companions of Paul: viz. Sosipater (*of  
Berœa*, Rom. xvi. 21, see also Acts xx. 4):  
Secundus (*of Thessalonica*, ch. xx. 4);  
and Gaius (*the Macedonian*, note, ch. xix.  
29).

**These that have turned the  
world upside down**] The words presuppose some rumour of Christianity and its  
spread having before reached the inhabitants of Thessalonica.

**7. these  
all**] **All these people**, i.e. *Christians*,  
*wherever found*. A wider acquaintance is  
shewn, or at least assumed, with the belief  
of Christians, than extended merely to  
Jason and his friends.

**saying that  
there is another king, one Jesus**] This  
false charge seems to have been founded  
on Paul’s preaching much at Thessalonica  
concerning the triumphant coming and  
kingdom of Christ. This appears again and  
again in his two Epistles: see 1 Thess. i.  
10; ii. 19; iii. 13; iv. 13–18; v. 1, 2;  
2 Thess. i. 5, 7–10; ii. 1–12: and particularly 2 Thess. ii. 5, where he refers to  
his having often told them of *these things*,  
viz. the course, and destruction of Antichrist, by whom these Jews might perhaps  
misrepresent Paul as designating Cæsar.

**9. when they had taken security**]  
either by *sureties*, or by a *sum of money*,  
or both. They bound over Jason and the  
rest (*certain brethren*, ver. 6) to take care  
that no more trouble was given by these  
men: in accordance with which security  
they sent them away; and by night, to  
avoid the notice of the multitude.

**10.**] It does not follow, because Timotheus  
is not mentioned here, that therefore he  
did not accompany, or at all events follow,  
Paul and Silas to Beræa. He has never  
been mentioned since he joined Paul’s  
company at Lystra. The very intermitted  
and occasional notices of Paul’s companions in this journey should be a caution  
against rash hypotheses. The general character of the narrative seems to be, that  
where Paul, or Paul and Silas, are alone or  
principally concerned, all mention of the  
rest is suspended, and sometimes so completely as to make it appear as if they were  
absent: then, at some turn of events they  
appear again, having in some cases been  
really present all the time. I believe Timotheus to have been with them at Thessalonica the first time, because it does not seem  
probable that Paul would have sent to them  
one to confirm and exhort them concerning  
their faith (1 Thess. iii. 2) who had not  
known them before, especially as he then  
had Silas with him.—And this is confirmed  
by both the Epistles to the Thessalonians,  
which are from Paul, Silvanus, and Timotheus. From these Epistles we learn that,  
during his residence among them, Paul  
worked with his own hands (1 Thess. ii. 9;  
2 Thess. iii. 8) to maintain himself: and  
from Phil. iv. 15, 16, that the Philippians  
sent supplies more than once towards his  
maintenance. Both these facts, especially  
the last, seeing that the distance from  
Philippi was 100 Roman miles, make it  
very improbable that his stay was so short  
as from three to four weeks: nor is this  
implied in the text: much time may have  
elapsed while the “*great multitude*” of  
ver. 4 were joining Paul and Silas. See  
further in Introd. to 1 Thess. § 2. 2 ff.

**Berœa**] 61, or according to another  
authority 57 Roman miles (S.W.) from  
Thessalonica.—Berœa was not far from  
Pella, in Macedonia Tertia, at the foot of  
Mt. Bermius. It was afterwards called  
Irenopolis, and now Kara Feria, or Verria,  
and is a city of the second rank in European