understood of the Apostle alone, as it is by  
many Commentators. For undoubted as  
it is that he often, e. g. ch. iii. 1, 2, where  
see note, uses the plural of himself alone,  
yet it is as undoubted that he uses it also  
of himself and of his fellow-labourers—e. g.,  
2Cor. i. 18, 19.

**always for you all**]  
We have the same alliteration Eph. v. 20.  
On the latter words in this verse, see Rom.  
i. 9 f.

**unceasingly** seems, by the  
nearly parallel place, Rom. i. 9, to belong  
to *what goes before*, not to *what follows*.  
Such a formula would naturally repeat,  
itself, as far as specifications of this kind  
are concerned.

**3.**] **faith, love, hope**,  
are the three great Christian graces of  
1 Cor. xiii. See also ch. v.8; Col. i. 4, 5.

**the labour of your love**] probably  
*towards the sick and needy strangers*,  
compare Acts xx. 35; Rom. xvi. 6, 12.  
**of... love**, not as *springing from*, but as  
*belonging to*, love,—*characterizing* it.  
**the endurance** (or, **patience**) **of your hope**—  
i.e. endurance (in trials) which belongs to  
(see above), characterizes, your hope; and  
also nourishes it, in turn: compare Rom, xv.  
4.

**of our** **Lord Jesus Christ**] specifies the  
hope—that it is a hope of the coming of the  
Lord Jesus Christ (compare ver. 10). Olshausen

refers the words to all three  
ceding substantives—but this seems alien  
from St.Paul’s style. On all the three Jowett  
says well, “Your faith, hope, and love; a  
faith that had its outward effect on your  
lives : a love that spent itself in the service  
of others: a hope that was no mere transient

feeling, but was content to wait for  
the things unseen when Christ should be  
revealed.”

**before God** connects most  
naturally with ver. 2—**making mention  
.... before God**: not to the genitives preceding

(see Rom. iv. 17; xiv. 22).

**4.] knowing** refers back to *remembering*,  
**in that we know**—or, **for we know**. It

must not be paraphrased “*in that* *ye*

*know*,” as some have done. The words **by**

**God** belong to “*beloved*,” as in 2 Thess.

ii. 13, see also Rom. i. 7: not, as A. V., to

“*your election*,” which is an ungrammatical rendering.

The word **election** must not be softened down: it is

the election unto life of individual believers by God,

so commonly adduced by

St. Paul (reff.: and 1 Cor. i. 27.

**your election**, i.e. **the election of you**: knowing

that God elected you.

**5. Because**]

Verses 5, 6 ff. are meant not to explain

*wherein* their election *consisted*, but to

give reasons in matter of fact for concluding the

existence of that election.

These reasons are (1) the power and confidence

with which he and Silvanus and

Timothy preached among them (ver. 5),

and (2) the earnest and joyful manner in

which the Thessalonians received it (vv.

6 ff.). Both these were signs of God’s

grace to them—tokens of their election

vouchsafed by Him.

**our gospel**] i.e.

the gospel which we preached.

**came unto you**] literally, **became to you**—proved

to be, in its approach to you. The preposition

**in**, thrice repeated, indicates the

form and manner in which the *preaching*

*was carried on*, not that in which the

Thessalonians received it, which is not

treated till ver. 6.

**in power**] not ‘*in miracles*,’ but **in power** of utterance and

of energy.

**and in the Holy Ghost**]

i.e. not only in force and energy, but **in**

**the Holy Ghost**—in a manner which could

only be ascribed to the operation of the

Holy Spirit.

**in much confidence** (of

faith). This confidence (see above) was

that in which *Paul and Silvanus and*

*Timothy preached to them*: not **that in**

**which they *received* the preaching.**