**even as, &c.**] Appeal to their knowledge  
that the fact was so. These words restrict

the foregoing to the *preachers*, as  
explained above. This interpretation is  
fixed by the term **even as**, referring back  
to the whole previous description,

**what manner of men we proved**] The point  
of the fact appealed to is, the proof given,  
what manner of men they were, by the  
manner of their preaching. “The *quality*  
was evinced, in the power and confidence  
with which they delivered their message.”  
Ellicott : *the proof given by the manner of  
their preaching.*

**for your sakes**]  
conveying the purpose of the Apostle and  
his colleagues, and in the background also  
*the purpose of* GOD—‘you know what  
God enabled us to be,—how mighty in  
preaching the word,—for your sakes—  
thereby proving that He loved you, and  
had chosen you for His own.’

**6.**]  
Further proof of the same, that ye are  
*elect*, by the method in which *you received*  
the Gospel thus preached by us. It is  
somewhat difficult here to fix exactly the  
point of comparison, in which they imitated

their ministers and Christ. Certainly  
it is not merely, in *receiving the word*—for  
to omit other objections, this would not  
apply at all to Him :—and therefore, not in  
any qualifying detail of their *method* of  
reception of the word.—So far being clear,  
we have but one particular left, and that  
respects the circumstances under which,  
and the spirit with which: and here we  
find a point of comparison even with  
Christ Himself: viz. joyful endurance in  
spirit under sufferings. This it was in  
which they imitated the Apostles, and  
their divine Master, and which made them  
patterns to other churches (see below).  
—For this affliction in which they *received  
the word*, see Acts xvii. 5—10; ch. ii. 14;  
iii. 2, 3, 5.

**receiving**] i.e.**in that ye  
received.**

**joy of the Holy Spirit**] i.e.  
**joy wrought by the Holy Spirit.**

**7.**] *Further specification of the eminence  
of the Thessalonians’ Christian character.*

**an example**] said of the whole church  
as one.

**to all that believe**] **to the whole  
of the believers**: not as Chrysostom understands

it, all that believed before you: for it  
was not so: the only church in Europe  
which was in Christ before the Thessalonian,

was the Philippian (Acts xvi. 12—  
xvii. 1; see ch. ii. 2).

**Macedonia and  
Achaia**, compare Rom. xv. 26; Acts xix.  
21: the two Roman provinces, comprehending

Northern and Southern Greece.  
There is no reference, as Theodoret thinks,  
to the *Greeks* being “very great nations,  
and admired for wisdom,” and so *their  
praise* being the greater: these are mentioned

simply because the Apostle had been,  
since their conversion, in Macedonia, and  
had left Silvanus and Timothy there,—and  
was now in Achaia.

**8.**] *Proof of the praise in ver.*7.

**from you** is merely local; not by you, as  
preachers.

**hath sounded out**] Chrysostom remarks

that the similitude is from  
the clear sound of a trumpet, filling all the  
space surrounding. The sense seems to  
be that your ready reception and faith as  
it were sounded forth the word of the Lord,  
the Gospel message, loudly and clearly,  
through all parts.

**toward God**] directed

towards God as its object (and here,  
as contrasted with idols, see next verse).  
De Wette supposes with some probability