that the report of the Thessalonians’ faith  
may have been spread by Christian travel-  
ling merchants, such as Aquila and Pris-  
cilla.

**so that we need not. ..**] The  
report being already rife, we found no  
occasion to speak of your faith, or in your  
praise.

**9.**] **they**, the people in Macedonia

and Achaia and in every place.

**concerning US**] Paul and Silvanus and  
Timothy ; ‘*us both*,’ including the Thessalonians.

The *things reported* here correspond

to the two members of the above  
proof, verses 5 and 6.

**living**, as distinguished

from lifeless idols: **true**, as from  
those who were falsely called gods.

**10.**] The especial aspect of the faith of the  
Thessalonians was *hope*: hope of the re-  
turn of the Son of God from heaven: a  
hope, indeed, common to them with all  
Christians in all ages, but evidently entertained

by them as pointing to an event  
more immediate than the church has subsequently

believed it to be, Certainly  
these words would give them an idea of  
the *nearness* of the coming of Christ: and.  
perhaps the misunderstanding of them may  
have contributed to the notion which the  
Apostle corrects, 2 Thess. ii. 1 ff. : see note  
there. By the words, **whom he raised  
from the dead**, that whereby (Rom. i. 4)  
Jesus was declared to be the Son of God  
with power, is emphatically prefixed to  
His name.

**who delivereth**: not, as  
A.V., past, *‘who delivered,’* but descriptive

of His office, our Deliverer.

**which is coming**] compare **Eph. v. 6**;  
Col. iii. 6.

**CH. II. 1—16.**] *He reminds the Thessalonians*

*of his manner of preaching  
among them* (1—12, answering to ch. i.  
9a): *praises them for their reception of the  
Gospel, and firmness in persecution* (13  
—16, answering to ch. i. 9 b).

**1.**] **For** refers back to ch. i. 9: ‘not only  
do strangers report it, but you know it to  
be true.’ He makes use now of that knowledge

to carry out the description of his  
preaching among them, with a view, by  
recapitulating these details, to confirm  
them, who were as yet but novices, in the  
faith.

**in vain**] or, **empty**. It is evident  
from vv. 2 ff., that this does not here apply  
to the ***fruits***, but to the *character* of his  
**preaching** : the *result* does not appear till  
ver. 13, And within this limitation, we  
may observe that the verb is **hath been**,  
not *was*; to be understood therefore not  
of any mere intent of the Apostle at the  
time of his coming among them, but of  
some abiding character of his preaching.  
It probably expresses, that his *entering in*  
was and continued ‘*no empty scheme*’ (‘*no  
light matter*,’ as we say), but an earnest,  
bold, self-denying endeavour for their good.  
This he proceeds to prove.

**2.**] On the facts, see Acts xvi.

**were bold to speak**] i.e. **we had the confidence  
to speak.**

**our God**, because all true