confidence is in God as *our God*. This  
word reproduces the feeling with which  
Paul and Silas opened their ministry  
among them.

**of God** is expressed for  
solemnity, to add to the weight of their  
*entering in*.

**in** (amidst) **much conflict**,

viz. under outward circumstances  
conflicting much with our work : and therefore

that work could be no *empty thing*,  
which was thus maintained.

**3, 4.**] *Reasons why he was bold to  
speak ...in much conflict* :—viz. the true  
and single-minded character of his ministry,  
and his duty to God as the steward of the  
Gospel.

**3.**] **our exhortation** to you,  
viz. our whole course of preaching. There  
is in the original no verb after **exhortation**:

but the sense of the sentence is  
present ; not past, as in A. V.: compare  
“*even so we speak*” below.

**impurity**] hardly,

as Chrysostom, “that we  
busied not ourselves with abominable  
matters, as magicians, &c. do,”—though  
such a reference is certainly possible, con-  
sidering the vile degradation of that class  
at the period,—but here apparently of the  
impure desire of gain, compare ver. 5,  
where “*in pretext of covetousness*” seems  
to correspond with **from impurity** here.

**in guile**] This is said of the *manner*,  
or perhaps the *ethical sphere, in which*:  
“nor did we make use of deceit to win  
our way with our *exhortation*.” See  
2 Cor. ii. **17.**

**4.**] **according as**, in  
proportion as.

**we have been approved**,**—thought fit**: compare 1 Tim. i.  
12. We must not introduce any ascertained

fitness of them in themselves into  
the idea: it is only the free choice of God  
which is spoken of.

**pleasing**, in the  
strict sense of the *present tense*,—**going  
about to please,**—**striving to please.**

**our** hearts is not said generally, of all  
men: but of us, Paul and Silvanus and  
Timothy.

**5** ff.] *Proofs again of the assertions  
of vv.* 3,4. **For neither did we become  
conversant in** (i.e. in English, **did we  
practise**, as in the text) **speech of** (consisting

of) **flattery, as ye know, nor** (*did  
we become conversant*) **in pretext** (em-  
ployed in that which was meant to be a  
pretext) **of** (serving to conceal) **avarice;  
God is witness** (it has been observed, that,  
he appeals to *them* as witnesses that he  
did not flatter them; but to God, who  
alone knows the hearts, that he had no  
selfish ends in view. But perhaps it is  
simpler to refer **God is witness** to the  
whole).

**6.**] The glory which they  
sought was not at all to come out of  
human sources, whether actually from the  
Thessalonians or from any others.

**though we might have been burdensome**]  
Some refer this to *covetousness*, mentioned

above, and understand it of using  
the power of living by the gospel, which  
St. Paul, &c., might have done, but did  
not: so ver. 9: 2 Thess. iii. 8; 2 Cor. xii.  
**16; xi. 9.** But the words are separated